

THE EXPERIENCES FOR PEOPLE OF ASIAN DESCENT IN PROFESSIONAL
POSITIONS IN AMERICAN COLLEGE SPORT

A Dissertation

by

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ABSTRACT

The purpose of this study was to understand the role that race and ethnicity plays in the experiences for people of Asian descent in professional positions in American college sport. Specifically, this study sought to understand (a) the reasons for the underrepresentation of people of Asian descent in professional positions, (b) the ways that race and racism play a role in the underrepresentation for people of Asian descent in professional positions, and (c) the strategies employed for obtaining and maintaining a professional position for people of Asian descent in American college sport. This basic interpretive qualitative research was conducted utilizing in-depth semi-structured interviews. The participants of the study consisted of six (N=6) professionals of Asian descent that are currently working or have worked in American college sport. Asian critical theory was utilized to guide and establish research questions, method, interpretation of findings, discussion, and conclusion.

Five themes emerged from the data: (a) Asian cultural value of education over sport/athletic participation (i.e., family influence and educational competitiveness in an Asian country); (b) incongruousness of the term “Asians” with sport; (c) language barriers (i.e., lack of communication skills and limited network); (d) exclusion due to race-based view of foreigner; and (e) commonly accepted job practices (i.e., persistence and building a network). As an initial study on people of Asian descent in American college sport, the findings could benefit practitioners in American college sport to understand the current experiences for people of Asian descent face and educate people

of Asian descent as to how they succeed in American college sport. In addition, this study would make a contribution to literature in the sport context by providing experiential knowledge of people of Asian descent in American college sport.

DEDICATION

To my family members: mother, father, daughter, mother- in- law, and brother-
in-law; lastly, to my lovely wife, Inhye Kim.

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I would like to thank my academic advisor, Dr. Akilah R. Carter Francique. Without your support and help, I could not complete my long and difficult journey at Texas A&M University. Second, I would like to thank Dr. John Singer who gave me lots of chances to think of who I am as a scholar in the field of sport management. Third, I would like to thank Dr. Jon Welty Peachey who was my master academic advisor and inspired me to pursue doctoral degree at Texas A&M University. Thank you. Lastly, I would like to thank Dr. Ben Welch for teaching me how to turn theoretical teachings into practical knowledge in the classroom.

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CHAPTER I

INTRODUCTION

This year, we recognize the 25th anniversary of the Civil Liberties Act of 1988 and the 70th anniversary of the Chinese Exclusion Act's repeal -- milestones that helped mend deep wounds of systemic discrimination. And with irrepressible determination and optimism, Asian Americans and Pacific Islanders have prevailed over adversity and risen to the top of their fields -- from medicine to business to the bench. But even now, too many hardworking AAPI families face disparities in health care, education, and employment that keep them from getting ahead.

U.S. President Barack Obama

(Presidential Proclamation of Asian Americans and Pacific Islander Heritage Month, April, 2013)

American society is going through a radical change in terms of its racial and ethnic demographics (Bond & Haynes, 2014); this change referred to as the “diversification of America” or the “browning of America” (Jones, Castellanos, & Cole, 2002, p. 19). While America was experiencing an increased proportion of racial and ethnic minorities in the workforce, a great many of those workers were people of Asian descent, and they were regarded as one of the most successful and affluent racial minorities in American society (Wu, 1997). Despite their wide range of occupations in

American society, people of Asian descent remain, due to their minority status, underrepresented in some sectors of the American economy (e.g., law, teaching, administration, social services, private enterprise; Cheng, 1997). For instance, a new report issued by Leadership Education for Asian Pacific (LEAP, 2013) indicates that while Asians constitute 6 percent of the United States (U.S.) population, they hold only 2.6 percent of the total number of seats on Fortune 500 Boards. Furthermore, the boards of 77.2 percent of Fortune 500 companies still lack representation by people of Asian descent.

Sport, and particularly American college sport, is no exception to this trend. The *2012 College Sport Racial and Gender Report Card* (Lapchick, Agusta, Kinkopf, & Mcphee, 2013) indicated that of the athletic directors at Divisions I, II, and III in the 2011-2012 school year, Asians accounted for 0 percent, 0.4 percent, and 0.2 percent, respectively. In terms of professional administration positions (e.g., academic advisors/counselors, compliance coordinator/officer, sport information directors and assistant directors), Asians held—for the same levels and same timeframe—1.5 percent, 1.5 percent, and 0.9 percent of these positions. And at the same levels and timeframe, Asian Americans held 1.2 percent, 1.3 percent, and 1.0 percent of head coaching positions.

Statement of Problem

Despite the lack of Asian representation in professional positions in American college sport, there is a dearth of research examining the experiences for people of Asian descent in professional positions in college sport. Research on the experiences for people

of color in college sport has mainly focused on African Americans (Anderson, 1993; Anshel, 1990; Cunningham, 2010; Cunningham, Bruening, & Straub, 2006; Cunningham & Sagas, 2005; Miller & Kerr, 2002; Spivey, 1983) and African American females (Borland & Bruening, 2010; McDowell, 2008). Rarely are Asian professionals' voices or experiences heard and, in fact, important issues they face have been obscured in American college sport. As to this invisibility of people of Asian descent in American college sport, Coakley (2004) argued that research that pays attention to the experiences of Asians in sport would bring continued and critical awareness. Such awareness could lead to the elimination of forms of racial and ethnic exclusion in sport. In light of this, it is necessary to explore the experiences of Asian professionals in college sport in American society.

Purpose of the Study

Considering the scarcity of research on people of Asian descent in sport and little understanding of the experiences of Asian professionals in American college sport, a pilot study was conducted to gain a general understanding of the experiences of Asian professionals in college sport. According to van Teijlingen and Hundley (2001), a pilot study is able to provide valuable insight into unexplored topics and offer a direction in which the main research ought to go.

The pilot study shed light on the experiences of Asian professionals in American college sport. First, it revealed that (a) participants felt that Asians as a racial group were underrepresented in the U.S. and Asian cultural values emphasized education over sport/athletic participation and (b) participants perceived college sport to be limited

regarding “Asian” sports (e.g., soccer, cricket). Second, participants felt that there was covert racism and the lack of sensitivity of Asian ethnic groups. Finally, the pilot study revealed that participants believed people of Asian descent needed to build relationships through self-exposure and communication.

Hence, the pilot study provided a general understanding of the experiences of Asian professionals in American college sport. Yet, it provided no in-depth understanding of their experiences. Thus, the dissertation study attempted to extend the pilot study by closely exploring the experiences of Asian professionals in American college sport. In other words, while the pilot study utilized Critical Race Theory (CRT) as a lens, the dissertation study employed Asian critical theory (AsianCrit) because the use of AsianCrit as a theoretical framework provided more specific information based on the racial demographic of people of Asian descent. Indeed, Museus (2014) argued that AsianCrit can be a useful framework or lens for better understanding of the experiences for people of Asian descent in American society. Thus, based on the findings from the pilot study and the corresponding literature on the experiences for people of Asian descent in society, the purpose of this dissertation study was to understand the role that race and ethnicity plays in the experiences for people of Asian descent in professional positions in American college sport.

In addition, the dissertation study employed a basic interpretive qualitative research approach to understand the role that race and ethnicity plays in the professional experiences for people of Asian descent in American college sport (Merriam, 2002). The

study utilized telephone and Skype interviews. The interviews were transcribed and analyzed to identify the prevalent categories and themes (Lincoln & Guba, 1985).

Research Questions

Research questions were formulated based on Asian critical theory, relevant literature, the pilot study, and the purpose of the current study. They are as follows:

1. Why is there an underrepresentation of people of Asian descent in professional positions in American college sport?
2. In what way does race and racism play a role in the underrepresentation of people of Asian descent in professional positions in American college sport?
3. Based on the underrepresentation/low representation of people of Asian descent in professional positions in American college sport, what strategies are employed to obtain and maintain professional positions in American college sport?

Significance of the Study

This study sought to understand the experiences for people of Asian descent in professional positions in American college sport. Given the scarcity of research on this topic, the study filled a gap in the literature and shed light on the experiences for people of Asian descent in professional positions in American college sport.

The current study is also important because conducting research on this group of participants in college sport allowed them to critically reflect on their state as a racial minority group. In other words, this research offered people of Asian descent a chance to expand their self-awareness as to how and why they are underrepresented in professional positions in college sport. Moreover, people of Asian descent who seek to work in

American college sport may benefit from understanding the experiences of and learning the success factors that pertain to Asian professionals in college sport. Lastly, the findings from this research could contribute to diversity scholarship as well as diversity management and training in American college sports.

Assumptions

According to Berg (2001), assumptions are unproven thoughts or opinions that a researcher takes for granted in their research approaches. Two assumptions are embedded in the current study. First, all participants in the current study are assumed to have responded to the interview questions honestly and to the best of their ability. Second, all participants are assumed to have something in common regarding their racial experiences in the context of American college sport.

Definition of Terms

Throughout the paper, several terms appear consistently. For the paper to be understandable, these should be defined. Below are brief definitions of several of the more important terms.

Asian Critical (AsianCrit) Framework is an emergent race critical perspective that is useful in understanding and analyzing the perspectives and experiences of Asian Americans and their communities that are affected by race and racism in the U.S. (Chang, 1993; Museus, 2014).

People of Asian descent are individuals or descendants from the Asian continents (i.e., Far East, Southeast Asia, or the Indian subcontinent) or the Pacific Islands and who are not of American Indian, African, or European descent (Museus, 2014; Wu, 1997; Xie &

Goyette, 2004). The term people of Asian descent also include Asians in the U.S. and Asian Americans. Although these two terms—Asians in the U.S. and Asian Americans—can differ, each is based on a person's citizenship. The term Asian Americans has been commonly used in American society to represent people of Asian descent; it has played a significant role in understanding the common racialized experiences of Asians in the U.S. (Museus, 2014). Furthermore, the term Asian Americans is unavoidable due to race classification in contemporary American society (Hune 2002; Museus, 2014).

Critical Race Theory (CRT) is a theory and social movement. It emanated from critical legal scholarship as a discourse, idea, and concept; it claims that there are many ways that race and racism fundamentally permeate American society. It also claims that race and racism have played a significant role in shaping U.S. ideology, legal systems, and fundamental conceptions of law, property, and privilege (Bell, 1987; Delgado, 1984, 1988).

Discrimination is an unjustified negative behavior toward individuals or groups of people based on their actual or perceived membership in a particular category (Allport, 1954).

Ethnicity refers to a social identity based on historical nationality and cultural heritage of a certain group of people (Cunningham, 2007).

Glass Ceiling is a metaphor that refers to the artificial and invisible barriers that hinder or block the advancement of minorities and women in American society (Cotter, Hermsen, Ovadia, & Vanneman, 2001).

Model Minority is a stereotypical term referring to the social concept that Asians are generally viewed as an ideal minority group that has, without any social support, overcome economic and/or political difficulties (Shih, 1988; Suzuki, 1989). In other words, the political and social structures rooted in American society itself have allowed Asians to succeed and achieve their “American Dream” (Hurh & Kim, 1989; Lee, 1996).

Occupational segregation refers to the extent to which people of different racial/ethnic groups are disproportionately represented in diverse occupational categories (Cokley, Dreher, & Stockdale, 2004).

A professional position in college sport refers to occupations related to athletic directors, professional administrators, and coaches (e.g., assistant and head coaches). Professional administrators include academic advisors, Information Technology (IT) managers, sports information directors, facility managers, and marketing staff. These positions are often regarded as starting job positions in athletic departments in college sport (Lapchick et al., 2013).

Race refers to a social category based on hereditary, skin color, or physical characteristics (Eitzen & Sage, 2009).

CHAPTER II

LITERATURE REVIEW

Overview

The purpose of the study is to understand the role that race and ethnicity plays in the experiences for people of Asian descent in professional positions in American college sport. Specifically, the current study seeks to understand (a) the reasons for the underrepresentation of people of Asian descent in professional positions in American college sport, (b) the ways that race and racism play a role in the underrepresentation for people of Asian descent in professional positions in American college sport, and (c) the strategies employed for obtaining and maintaining professional positions for people of Asian descent in American college sport.

In order to understand these elements, this chapter provides a review of the literature, examining first the general conception of people of Asian descent along with their demographics, the history of Asian immigration to the U.S., the importance of discerning Asian American subgroups, the perceptions of people of Asian descent, and their acculturation in American society. The chapter also examines the literature related to the experiences for people of Asian descent along with the strategies to succeed in the workplace. The chapter next examines people of Asian descent in American sport along with participation of people of Asian descent both in professional and college sport and

their employment in college sport. Lastly, I provide the theoretical framework that guides this investigation.

Understanding People of Asian Descent in the U.S.

Demographics

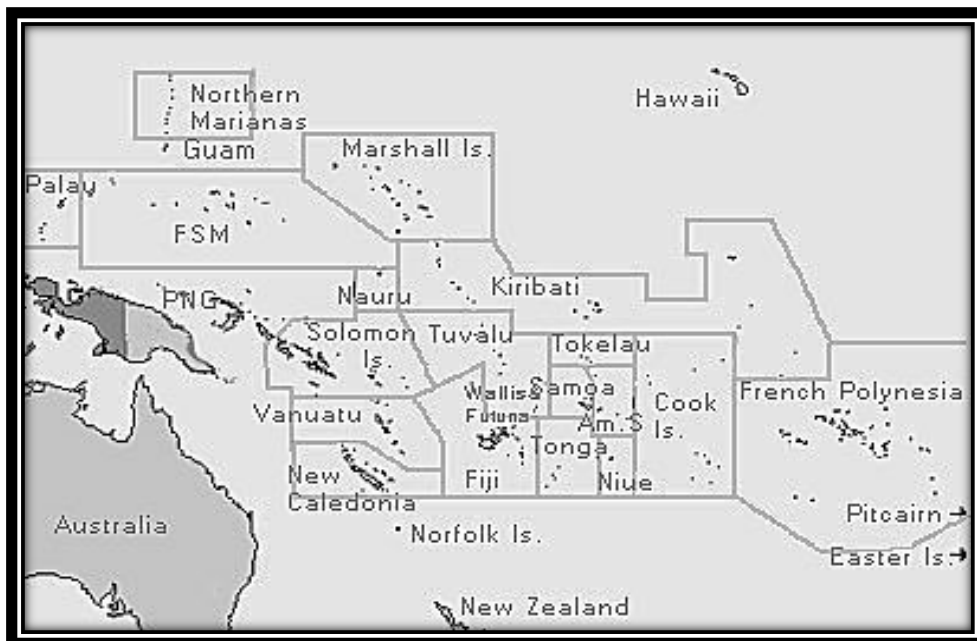
Based on the U.S. government's Office of Management of Budget (OMB), an Asian is defined as "a person having origins in any of the original people of the Far East, Southeast Asia, or the Indian subcontinent" (United States Census Bureau, 2013, p. 2). Asians comprise more than 25 ethnic groups, including Asian Indian, Bangladeshi, Bhutanese, Burmese, Cambodian, Chinese, Filipino, Hmong, Indo Chinese, Indonesian, Iwo Jiman, Japanese, Korean, Laotian, Malaysian, Maldivian, Nepalese, Okinawan, Pakistani, Sri Lankan, Taiwanese, Thai, Vietnamese, and "Other Asian, not specified." Asians also include individuals whose origins are from the Pacific Islands. As shown below, Figure 1 and 2 represent the map for geographical location of Asian countries (Far East, Southeast Asia, Indian subcontinent, Pacific Islands).

Figure 1. Asian countries in Far East, Southeast, Indian subcontinent



Note. Adopted from National Geographic Society (2014).

Figure 2. Pacific islands



Note. Adopted from Pacific Islands Treaty Series (2009).

The increase of Asian immigrants to the U.S. has, over the past 23 years, swelled America's Asian population as most of the immigrants came from China, Japan, and Korea. According to the U.S. Census Bureau (2010), from 2000 to 2010, the Asian population increased more than four times faster than the total U.S. population. While the total U.S. population increased by 9.7 percent, from 281.4 million in 2000 to 308.7 million in 2010, the Asian population growth outpaced that by more than four times (increasing by 43 percent from 10.2 million to 14.7 million). In terms of Asian alone or combination population, the number of Asians increased by 46 percent from 11.9 million in 2000 (i.e., 4.2 percent out of the U.S. total population) to 17.3 million in 2010 (5.6 percent out of the U.S. total population). For 2012, the U.S. Census Bureau (2013) estimated the population of Asians to be at 18.9 (6 percent) million in the U.S. in 2012. Moreover, the Bureau expects that the number of Asians will grow by 9.2 percent in 2050.

Immigration history

This section reviews the immigration history of people of Asian descent and their experiences living in the U.S. There are three broad historical periods for Asians in the U.S. such as the first wave—1840-1930s, the second wave—post-1965, and the third wave—post-1975 (Hune, 2002). Besides reviewing these large-scale waves of Asian migration to the U.S., this study reviews the experiences and treatment of people of Asian descent in the U.S. and examines the factors that contribute to the contemporary status in America of people of Asian descent.

Shortly after the African slave trade ended in the nineteenth century, there began the first wave of Asian immigrants to the U.S. and Hawaii. Longtime Asian Americans consist of descendants of this first wave of immigrants (Okihiro, 1994; Hune, 2002). Approximately one million Asian immigrants helped develop America's West. As a substitute workforce for Africans, most Asian immigrants became plantation workers, domestic workers, and railroad laborers. They included 370,000 Chinese (1840s to 1880s), 400,000 Japanese (1880s to 1920s), 180,000 Filipinos, 7,000 Koreans, and 7,000 Asian Indians (1900s to 1930s) (Chan, 1991).

During this historical period, most Asians experienced forms of "anti-Asian activities," such as racial discrimination, economic exploitation, limited political and civil rights, and immigration restrictions (Hune, 2002). For example, approximately 700 Chinese residents were removed from Tacoma in Washington in 1885, the largest anti-Chinese demonstration in the U.S. Japanese and Filipinos were limited in owning and leasing land by anti-alien land laws. In addition, in the workplace, Asians were also marginalized and segregated to peripheral areas of the economy due to their non-citizen status, language barriers, and general hostility from American society (Hune & Chan, 1997). After World War II, the U.S. was forced to modify the restrictive policies and laws due to internal and external pressures; this consequently led to the second wave of Asian immigration into the U.S. (Hune, 2002).

The second wave of Asian immigration, which accounts for most of the people of Asian descent in the U.S. today, was due to legal immigration status being granted to large numbers of Chinese, Japanese, Filipinos, Koreans, and Asian Indians following the

1965 Immigration Act (Hune, 2002). The act represents a significant watershed moment in Asian American history. The act played a significant role in freeing people of Asian descent from many social restrictions and giving them new occupational opportunities in high-demand fields such as scientists, doctors, nurses, and high-tech specialists. They also entered fields that domestic American workers avoided, such as garment workers and small retailers (Hune, 2002). During this period, people of Asian descent in the U.S. were perceived more positively as “the model minority.” because the U.S. society had benefits from the occupational expertise of people of Asian descent.

While Asians gained legal benefits from the 1965 Immigration Act and some of them achieved their “American Dream” during this period, the perception lingered among them that they were excluded from mainstream society and had to fight against institutional racism (Chan & Hune, 1995). Some of the experiences of Asians during this era were related to the perceptions of being outsiders, largely foreign-born, and the model minority (Gudykunst, 2001). While people of Asian descent are highly diverse in terms of their language, culture, ethnicity, and religion, they developed a pan-Asian identity largely based on their similarities and common experiences in the U.S.

Due to the U.S. military involvement in Southeast Asia from 1948 to 1991, nearly one million Vietnamese, Cambodians, and Laotians entered the U.S. They were classified as refugees under the 1975 Indochina Migration and Refugee Assistance Act, the 1980 Refugee Act, and the 1987 Amerasian Homecoming Act (Hune, 2002). Some of the refugees were given privileges and special advantages to settle in the U.S. Most of them, however, entered the U.S. straining under poor economic conditions. They were

forced to adjust and build their lives while overcoming harsh difficulties (e.g., lives torn apart by war, dislocation, and trauma; Chan, 1991). The civil rights environment, improved economic conditions, and general political equity have benefited Asians from Southeast Asia (Chan, 1991; Hune, 2002).

Most assuredly, overt forms of racism and racial discrimination have declined. Notwithstanding such progress, covert forms persist and people of Asian descent continue to be victimized by racial violence and hate crimes (Umemoto, 2000). For instance, the National Asian Pacific American Legal Consortium reported that the number of anti-Asian incidents has steadily increased from 1993 (155 incidents) to 1996 (534 incidents) (Umemoto, 2000). This persistence of anti-Asian hate crimes represents a clear example of people of Asian descent in the U.S. being indistinguishable from people living in Asian countries (Umemoto, 2000). It is evidence also of the concept that in contemporary American society, Asians' "foreignness" has impacted the lives of people of Asian descent (Kibria, 2000).

The importance of discerning subgroups

For a better understanding of the experiences of people of Asian descent in the U.S., it is important to recognize the differences among subgroups of people of Asian descent. Indeed, their different characteristics might play a significant role in shaping their work experiences. Kitano and Daniels (1988) argued that each of the Asian ethnic groups differed significantly in terms of their culture, history, language, time of entry into the U.S., and experiences. Uba (1994) asserted that a single category for Asians might lead to negative stereotypes and overlook the important differences among Asian

ethnic groups. For these reasons, most Asians in the U.S. do not accept the proposition that they are a single Asian race, identifying themselves rather as different Asian ethnic groups based on their nationality of origin (e.g., Chinese, Japanese, Koreans) (Xie & Goyette, 2004). Table 1 shows that Asians in the U.S. are highly diverse in terms of their population, time of entry to the U.S., languages, and religions.

Table 1
The characteristics of people of Asian descent ethnic groups

Ethnicity	Population in 2010	Massive immigration time to the U.S.	Language	Religion
Bangladeshi	147,300	1970-1980s	Bengali	Islam, Hinduism, Buddhism, Christianity
Bhutanese	19,439	1980-1990s	Dzongkha	Hinduism, Buddhism
Burmese	100,200	1960s	Burmese	Islam, Hinduism, Buddhism, Christianity
Cambodian	276,667	1980s	Khmer, Cham	Theravada Buddhism
Chinese	4,010,114	1860s	Chinese	Buddhism, Catholicism, Protestantism
Filipino	3,416,840	1920s	Philippine English	Buddhism, Catholicism, Protestantism
Hmong	260,073	1970s	Hmong, Mandarin Chinese, Lao, Thai	Buddhism, Christianity
Indian	3,183,063	1980s	American English, Hindi, Gujarati, other Indian Language	Hinduism, Christianity, Islam, Sikhism,
Indonesian	95,270	1950s	American English,	Christianity, Islam

Table 1 *Continued*

Ethnicity	Population in 2010	Massive immigration time to the U.S.	Language	Religion
Japanese	1,304,286	1900s	Japanese	Protestantism, Buddhism, Catholicism, Shinto
Korean	1,706,822	1960s	Korean	Protestantism, Roman Catholicism, Buddhism
Malaysian	26,179	1970s	Bahasa Malaysia	Islam, Hinduism, Buddhism
Maldivian	127	Not recorded	Not recorded	Not recorded
Mongolian	18,344	1990s	Mongolian	Buddhism, Christianity
Nepalese	59,490	1990s	Nepali, Limbu, Gurung	Hinduism, Buddhism, Shamanism
Okinawan	11,326	Not recorded	Not recorded	Not recorded
Pakistani	409,163	1950s	Pashoto, Urdu, Punjabi	Sunni Islam, Induism
Singaporean	5,347	1960s	Mandarin Chinese	Buddhism, Sunni Islam
Sri Lankan	45,381	1950s	American English, Sinhalese	Buddhism, Hinduism, Islam
Taiwanese	215,582	1960s	Mandarin Chinese, Taiwanese	Buddhism, Taoism
Thai	237,583	1980s	American English, Isan, Thai, Lao	Theravada Buddhism
Vietnamese	1,737,433	1990s	Vietnamese	Buddhism, Roman Catholicism, Protestantism
Other Asian, not specified	623,761			

Note. Adapted From Le (2001): Asian Nation: Asian American History. Demographics and Issues: Ethnic Groups and the United States Census Bureau (2010).

Along with these differences, Asian ethnic groups are also diverse in terms of their income level. To this point, Yin (2000) argued that income gaps among different Asian ethnic groups have widened and generated very distinct groups of “haves” and “have-nots.” For instance, Yin (2000) found that Hmongs, Cambodians, and Vietnamese communities experienced poverty rates of 62 percent, 42 percent, and 24 percent, respectively. Yin (2000) concluded that the experiences of these Asian ethnic groups in the U.S. differed from those of high-income Asian communities such as Indians, Chinese, and Filipinos.

Perceptions

Despite the highly diverse characteristics of Asian ethnic groups, mainstream American society often collectively perceives them through certain lenses: model minority, perfidious foreigner, and a homogeneous cultural group (Cheng, 1997; Hurh & Kim, 1989; Kibria, 2000; Paris, 2003). These perceptions of people of Asian descent were created by predominately whites in an attempt to maintain and control power in American society, and even limited the range of occupations that people of Asian descent were eligible to enter (Lee, 1996; Lowe, 1996; Nakanishi, 1995; Suzuki, 2002).

The model minority characterization about Asian Americans was originated by sociologist William Peterson (1966). Peterson (1966) and other race scholars (e.g., Herrstein & Murray, 1994) asserted that Japanese had a high level of education attainment and family income, low crime rates, and a lack of mental illness. In the media, *U.S. News & World Report* announced that Chinese had overcome the challenge of racial discrimination (The Success Story, 1966). The model minority stereotype assumes that

people of Asian descent are one of the most successful racial minorities in terms of educational, occupational, and professional achievement in various fields and this success seems to imply that they surpassed Whites and other racial minorities in American society (Hurh & Kim, 1989). However, the reality is that people of Asian descent are only outstanding in technical fields where social skills and linguistic skills are not of primary importance while they are underrepresented in occupations in which personal contact and language skills are significant (Suzuki, 2002). Thus, the model minority stereotype ignores the current status of this group's underrepresentation in certain fields, an underrepresentation that enables Whites to dominate and control those fields. Thus, many scholars argue that one of the most salient themes for Asian American studies is challenging the model minority stereotype (Cheng, 1997; Paris, 2003).

In addition to the perception of the model minority, there is also a general view that people of Asian descent in the U.S. are perfidious foreigners or forever foreigners. In other words, mainstream Americans often regard people of Asian descent as strangers whose values and foreign characteristics are incompatible with U.S. values or the way of life. Characterizing people of Asian descent as forever foreigners has played a significant role in the U.S. by stirring up hostility toward and discrimination against Asians. Kibria (2000) asserted that people of Asian descent are challenged or confronted at work, schools, or any public areas with these pervasive images of "foreigner," "outsider," or "inassimilable alien". These images can prevent potential and eligible people of Asian descent from getting involved in certain fields.

Lastly, a perception lingers that people of Asian descent have a homogeneous culture and such a perception can lead to certain racial meanings and prejudices (Kibria, 2000). Though people of Asian descent encompass highly diverse groups with many different factors such as ethnicity, cultural values, generational status, and occupation (Hune & Chan, 1997; Suzuki, 2002), U.S. society appears likely to view them all as a homogeneous cultural racial group. Consequently, many studies related to people of Asian descent have been conducted from a single standpoint on many issues such as collectivism, humility and modesty, and masculinity (Cheng & Thatchenkery, 1997).

Acculturation

In an attempt to better understand the experiences of people of Asian descent in American college sport, along with their perceptions, it is important to know how people of Asian descent have blended into mainstream American society. The notion of acculturation is one such method. According to Redfield, Linton, and Herskovitz (1936),

Acculturation comprehends those phenomena which results when groups of individuals come into continuous first-hand contact, with subsequent change in the original cultural pattern of either or both groups (p. 149).

Acculturation is a cultural process that the attitude and behavior of individuals from one culture are modified over time by contact with a different culture (Moyerman & Forman, 1992). With this notion, Sue and Sue (1971) argued that there are three ways that people of Asian descent are acculturated into U.S. Society. First, people of Asian descent might decide to stay “loyal” to their own ethnic group by maintaining their cultural tradition, values, family norms, and standards. Second, people of Asian descent

may choose to reject their cultural traditional values and then attempt to assimilate into American culture. In this case, Asian individuals might believe that they are not part of either American or Asian culture due to their experiential marginalization in daily life. Third, people of Asian descent might be very proud of being Asians in the U.S., leading to greater concerns regarding racism and Asians' human rights. Grasping these different stages of acculturation sheds light on the experiences of people of Asian descent who might be at different levels of "being acculturated" in American college sport.

People of Asian Descent in the Workplace

A review of the literature on people of Asian descent in the workplace is useful in understanding the experiences of Asian professionals in college sports because the workplace in college sports itself is part of the workplace in general society. Thus, the experiences of people of Asian descent in the general workplace bear some similarity to the experiences of Asian professionals in college sports in the U.S. A review of the literature on people of Asian descent in the American workplace provides a general understanding of the experiences of Asians in college sports. In addition, in the last section, this study also examines the literature on strategies for people of Asian descent to succeed in the workplace.

The literature on people of Asian descent in the workplace discusses three broad experiential categories. These are the glass ceiling, discrimination, and cultural conflicts. One of the most prevailing challenges facing people of Asian descent in the workplace is related to what is commonly referred to as the glass ceiling (Johnson, 2003, La Villa, 1998; Woo, 2000). The term refers to the artificial and invisible barriers that hinder or

block the advancement of minorities and women in U.S. society (Cotter et al., 2001). The glass ceiling can be described as the invisible challenges based on attitudinal or organizational bias and discrimination that hinder Asians from going up to high-level management positions despite their qualifications (Li, 2014). Cotter et al. (2001) argued that the glass ceiling is a unique form of inequality in the workplace. As a unique form of inequality, the glass ceiling is used extensively to describe the experiences of people of Asian descent in the workplace. It is manifested in many ways: informal recruitment practices, an absence of role models and mentors, not being a part of an informal professional network, bias in performance appraisals, language and communication problems (Hune, 1998; Li, 2014).

For instance, The Glass Ceiling Commission, created in 1991 to eliminate artificial barriers that minorities and women face, found that 58% of Asian employees felt that, in order to be promoted, people of color had to meet higher standards and that they were not a part of the informal White network (Woo, 2000). This implies that people of Asian descent lacked a “good-old-boy” network with all its attendant personal connections so necessary to getting promoted in the workplace (Tang, 1993; Wu, 1997).

A second challenge people of Asian descent might experience in the workplace is discrimination. Allport (1954) defined discrimination as a behavior that “comes about only when we deny to individuals or groups of people equality of treatment which they may wish” (p. 51). Discrimination can be divided into two forms: access discrimination and treatment discrimination. Access discrimination, according to Greenhaus, Parasuraman, and Wormley (1990), hinders members of a particular social category to

obtain a job. This form of discrimination occurs when people try to get a job or when they move from one job to another (Greenhaus et al., 1990). Treatment discrimination takes place once people are hired (Greenhaus et al., 1990). Several studies have demonstrated the existence of these two types of discrimination against people of Asian descent.

Fernandez (1998) conducted a qualitative study focusing on Asian Indian professionals in the Bay Area. He suggested that race-based discrimination was perceived in obtaining a job and attaining promotion or management positions. Duleep and Sanders (1992) conducted a quantitative research to investigate whether discrimination existed at high-level managerial positions for people of Asian descent. They found that Whites were more likely to obtain managerial positions than Asians with comparable educational background and qualifications. Based on their findings, Duleep and Sanders (1992) asserted that this discrepancy might occur because of employers' perception that people of Asian descent are fit more for non-managerial positions.

A third challenge people of Asian descent experience in the workplace stem from Asian cultural values. Even amongst themselves, people of Asian descent can vary widely in their ethnicity-based cultural differences. Nevertheless, they do share some common cultural values that can fly in the face of Western cultural values (Uba, 1994). Many Asian racial groups place a high value on restraint, formality, and reticence about self-expression in personal relations. Mainstream U.S. society values such cultural values as assertiveness, confidence, informality, and vitality (Sue, 1973). This cultural

difference could constitute one of the challenges facing people of Asian descent. In fact, their culturally-based conservative behaviors might be working against them in the workplace.

Consistent with this, Xin (2004) found that supervisors reported high-quality relationships with their subordinates (European American managers) who engaged with them personally; Asian American managers had relatively low-quality relationships with their supervisors. Asian American managers in the study of Xin (2004) worked harder (e.g., longer hours) and generated more creative outputs than their European American counterparts. Yet, Asian American managers' work performance was undervalued and their promotions less frequent. These results were attributed to their honoring of Asian cultural values that were maintaining relatively formal and job-related relationships with their supervisors.

In order to deal with these challenges for people of Asian descent in the work place, researchers and scholars have attempted to find practical advice for people of Asian descent in the workplace (Tokunaga, 2003; Woo, 2000; Wu, 1997). Wu (1997) conceptualized the strategies for the changing work environments for people of Asian descent as "internal" and "external" categories. Within the internal category, Wu (1997) identified some key components such as organizational culture and corporate manners and emphasized the preparation to acquire technical skills in a task culture, where expertise is valued. Within the external category, Wu (1997) pointed out some important factors that people of Asian descent need to acknowledge, factors like globalization, family unity, and organizational development. Woo (2000) also argued that people of

Asian descent in the workplace should come prepared. They should be equipped with the following: technical competency, human relationship competency, and conceptual competency. Lastly, Friedman and Krackhardts (1997) suggested that a high level of involvement in social and informal network is one of the most important keys to improving the quality of Asian experiences in the workplace.

People of Asian Descent in American Sport

There is a dearth of research on people of Asian descent in sport, and many issues related to people of Asian descent in sport are not discussed, such as the differences between Asian athletes and Asian American athletes as well as the experiences among various Asian American ethnic groups in sport (Coakley, 2004; Whang, 2005). When speaking of the relationship between race and sport, the bulk of research examines the differences or experiences between African Americans and Whites (e.g., Anderson, 1993; Anshel, 1990; Cunningham, 2010; Cunningham, Bruening, & Straub, 2006; Cunningham & Sagas, 2005; Eastman & Billings, 2001; Miller & Kerr, 2002; Spivey, 1983) or African Americans, Hispanics, and Whites only (Cogan & Petrie, 1996; Duda & Allison, 1990). Additionally, Whang (2005) argued that the focal point of the discourse on racial issues in sport has mainly been on African Americans and Hispanics, the two largest minority groups in the U.S. One of the reasons for the lack of research on people of Asian descent in sport is the inherent Black/White binary view in American Society that leave Asians on the margins of racial minorities (Coakley, 2004).

Participation in professional sport

Despite the lack of research on people of Asian descent in sport and the underrepresentation of Asian professionals in college sport, people of Asian descent have enjoyed a long history in sport and their involvement in sport has only increased since, in 1947, the New York Knicks selected Utah's Wat Misaka as the first Asian professional player. After his successful entry into professional sport, there have been other talented Asian athletes that have joined the professional ranks in the U.S. —Jeremy Lin (basketball player for the Houston Rockets), Hyun Jin Ryu (pitcher for the LA Dodgers), and Michelle Wie (LPGA golfer) to name only a few. This noticeable success of Asian athletes in professional sports attracted researchers' attention to the participation of Asian athletes in professional sport and its substantial benefits in the U.S. (Whang, 2005).

For instance, several studies have begun to take a look at Asian athletes in professional sport and focused on several factors related to them, such as the role of culture and gender for Asian Americans in sport (Shin & Nam, 2004; Wong, 1999), Asian Americans masculinities in the media (Yep, 2012), personal history of Asian American professional players and its relevance to Asian culture, (e.g., Dalrymple, 2012; Frank, 2008; Regalado, 2013 Yoo, 2005; Yorkey & Florea, 2013), and marketing perspectives toward Asian Americans in sport (Chabria, 2003; Clarke & Mannion, 2006). These few studies have provided some important information regarding how Asian professional athletes have been seen (i.e., stereotype – Asians are smart, but not athletic;

Whang, 2005) and what factors (i.e., family structure, work ethic, mental strength; Shin & Nam, 2004) have contributed to their success.

Along with these studies, there is statistical data indicating how many and what percentages of Asians participate in professional sport. Lapchick and colleagues at the Institute for Diversity and Ethics in Sport at University of Central Florida annually releases the Racial and Gender Report Card focusing on different levels and types of sport (e.g., college and professional sports (baseball, basketball, football, soccer, women's basketball). Table 2 displays the number and percentage for Asians in different types of professional sports from 2009-2013.

Table 2
Asian athletes in professional sports from 2009-2013

	MLB	MLS	NBA	NFL	WNBA
Year	% (#)	% (#)	% (#)	% (#)	% (#)
2013	2.1 (16)	1.3 (7)	0.2 (1)	Data not recorded	0 (0)
2012	1.9 (23)	1.3 (7)	0.2 (1)	1.1 (29)	0 (0)
2011	2.1 (25)	0.7 (3)	0.7 (3)	1.5 (40)	0 (0)
2010	2.4 (23)	1.0 (4)	0.7 (3)	1.5 (39)	0 (0)
2009	2.3 (28)	0.6 (2)	0.7 (3)	2.1 (55)	0 (0)

Note. Adapted From Lapchick's (2013) racial and gender report cards: Major League Baseball (MLB), Major League Soccer (MLS), National Basketball Association (NBA), National Football League (NFL), Women's National Basketball Association (WNBA).

As Table 2 shows, Lapchick and colleagues (2013) found that in Major League Baseball (MLB) in 2013 only sixteen individuals, approximately 2.1 percent of the total

players, were identified as Asians. This is a significantly low proportion out of 456 players identified as White (61.2%), 62 identified as African-American (8.3%), and 210 players identified as Hispanic (28.2%). The number of Asian players in the NBA has remained relatively stable at 2 percent over the past five years. In Major League Soccer (MLS), seven individuals were identified as Asians in 2013, approximately—1.3 percent of all players. This number was slightly higher than in 2009 (0.6%). From 2009 to 2013, both in the NBA and National Football League (NFL), the percentage of Asian American or Asian professional players were relatively low, ranging from 0.2 percent to 2.1 percent. Lastly, in the Women's National Basketball Association (WNBA) from 2009 to 2013, there were no individuals identified as Asian American or Asian.

Considering the lack of Asian professional players, Whang (2005) and Lapchick (2006) acknowledge that it is necessary to understand the role and benefits of Asians in sports and society as a way to progress sports forward. Whang (2005) pointed out several roles and benefits of Asian American professional players. For example, Asian professional players play a significant role in breaking the stereotype that Asians are not athletic or interested in sport (Lapchick, 2006). In other words, Asian professional players can serve as role models who inform people that Asian physical ability is not a disadvantage as an athlete.

The second benefit of Asian professional players is related to the fact that Asians are not a homogenous racial group. As stated above, among Asians, there are more than twenty five different ethnic groups with different languages, religions, cultures, and economic systems. Thus, Whang (2005) argued that Asian players can serve as an

effective instrument to educate U.S. society on the diverse heritages of Asians. Whang (2005) also stated that Asian professional players can bridge Asian American communities to other racial and ethnic groups in American society. Sports offer a platform where fans of all people of color get together with a common interest. Thus, People of Asian descent can involve in a conversation about sport with other racial and ethnic groups in American society (Whang, 2005).

Participation in college sport

To understand the experiences of Asian professionals in college sports, it is necessary to review the literature on people of Asian descent in college sports. Indeed, some Asian professionals (e.g., assistant coaches, head coaches) in American college sport might be former student athletes. Coakley (2004) argued that sports participation is most likely associated with occupational success and upward social mobility. However, there is little research focused on Asians in college sports. To illuminate the current status of participation of Asians in college sports, we have only Lapchick and colleagues' (2013) 2012 Racial and Gender Report Card of college sports.

According to the report, during the school year of 2011 - 2012, only 0.1 percent of Division I basketball male athletes were identified as Asians. Compare this to 29.4 percent, 57.2 percent, and 2.0 percent of individuals who identified as White, African Americans, and Hispanic, respectively (Lapchick, 2013). In Division I football, during the 2011-2012 school year, only 0.5 percent of athletes were identified as Asians, compared to 46.4 percent, 57.2 percent, and 2.3 percent of athletes identified as White, African American, and Hispanic (Lapchick, 2013). In Division I baseball during the

2011-2012 school year, 1.2 percent of athletes were identified as Asians whereas 85.3 percent were identified as White, 2.6 as African American, and 6.0 percent as Hispanic (Lapchick, 2013). During the 2011-2012 school year, across all divisions, Asian male student athletes only represented 1.7% of student athletes (Lapchick et al., 2013). Table 3 shows the participation rates of Asian male athletes in Division I basketball, football, and baseball from the school years 2007 through 2012. The table indicates that the participation rates of Asian male student athletes have, over the past five years, remained relatively stable.

Table 3
Percentages of Asian male Division I Athletes in basketball, football, and baseball from 2007-2012

	Basketball	Football	Baseball
School Year	%	%	%
2011-2012	0.1	2.6	1.2
2010-2011	0.1	1.0	1.2
2009-2010	0.1	0.1	0.1
2008-2009	0.1	1.1	1.1
2007-2008	0.1	1.0	1.2

Note. Adapted from Lapchick's (2013) racial and gender report card: College Sport.

Asian female athletes in Division I are also underrepresented in baseball, outdoor track, and softball. Only 1.1 percent of Division I Basketball female athletes identified themselves as Asians during the 2011-2012 school year (Lapchick et al., 2013). By

comparison, 38.2 percent, 47.9 percent, and 2.0 percent of student athletes were identified as Whites, African American, and Hispanic, respectively, during the school year of 2011-2012 (Lapchick et al., 2013). In Division I outdoor track, 1.4 percent of student athletes identified as Asian, compared to 60.9 percent, 24.0 percent, and 4.0 percent of student athletes who were identified as White, African American, and Hispanic, respectively (Lapchick et al., 2013). In Division I softball during the 2011-2012 school year, 79.4 percent of student athletes were identified as White, 4.1 percent as African American, and 7.2 percent as Hispanic, while only 2.8 percent of them were identified as Asian. During the school year of 2011-2012 across all Divisions (e.g., Division I, II, and III), Asian female student athletes represented only 2.2 percent of student athletes (Lapchick et al., 2013). Table 4 indicates the participation rates of Asian female student athletes in Division I basketball, outdoor track, and softball from the school years 2007 through 2012. The table suggests that the participation rates for Asian female student athletes have, over the past five years, been relatively stable as low (1.1%-2.9%).

Table 4
Percentages of Asian female Division I Athletes in basketball, outdoor track, and softball from 2007-2012

	Basketball	Outdoor Track	Softball
School Year	%	%	%
2011-2012	1.1	1.4	2.8
2010-2011	1.3	1.4	2.9

Table 4 *Continued*

	Basketball	Outdoor Track	Softball
School Year	%	%	%
2009-2010	1.6	1.4	2.8
2008-2009	1.0	0.1	2.0
2007-2008	1.7	1.7	1.7

Note. Adapted from Lapchick's (2013) racial and gender report card: College Sport.

In spite of all these numbers, there are some college sports where the participation rates of Asian student athletes are high. For Asian male student athletes, among 29 college sports, Asian Americans have the highest participation rates for fencing comprising 14.3 percent of all of student athletes (NCAA Race and Gender Demographic Search, 2013). Next is equestrian, in which 13.6 percent of all of student athletes are identified as Asians (NCAA Race and Gender Demographic Search, 2013). Fencing is also number one for female Asian student athletes, with 18.1 percent of all student athletes being Asian student athletes (NCAA Race and Gender Demographic Search, 2013). The second and third highest participation rates are in squash (10%) and rifle (7.9%).

Employment in college sport

When it comes to professional positions in college sports, Asians are again underrepresented. Coakley (2004) argued that men and women in all racial minorities, especially Asians, traditionally have been underrepresented in all management positions in sports. The Racial and Gender Report Card of college sports by Lapchick et al. (2013)

is the only available research or data on Asians' employment status in college sports. According to their report, few Asians occupy professional positions in college sports. College sports received a B on its racial hiring practices. An A was to be assigned if 24 percent of the positions were occupied by people of color, a B for 12 percent, a C for 9 percent, a D for 6 percent, and an F for less than 6 percent. The grade of B was calculated based on grouping together all people of color (e.g., African Americans, Hispanics, American Indians, and Asians). For Asians alone, however, a miniscule percentage was employed in college sports.

Table 5
Percentages of Asian professionals in NCAA Division I from 2007-2012

	Athletic Directors	Head Coaches		Assistant Coaches		Professional Administrators
School Year	%	% Men's Sports	% Women's Sports	% Men's Sports	% Women's Sports	%
2011-2012	0.0	1.0	1.4	1.2	2.3	1.5
2010-2011	0.0	0.9	1.5	1.1	1.9	1.5
2009-2010	0.0	0.7	1.3	1.2	2.0	1.3
2008-2009	0.0	0.8	1.2	1.2	2.0	1.5
2007-2008	0.0	0.8	1.4	1.1	2.0	1.6

Note. Adapted from Lapchick's (2013) racial and gender report card: College Sport.

Table 5 presents the underrepresentation of Asian professionals in various positions in college sports (e.g., athletic directors, head and assistant coaches,

professional administrators). From 2007 to 2012 there were no Asians serving as athletic directors in NCAA Division I. Such positions were filled mainly by Whites (89%), then African-Americans (6.3%), and then Hispanics (2.8%). As head coaches in Division I, Asians made up 1.0 percent (men's sports) and 1.4 percent (women's sports) during the school year of 2011-2012. These percentages have, over the past five years, remained stable at low (from 0.7% to 1.4%) over the past five years. During the same period, head coaching positions were dominated by Whites (86.2%: men's sports and 84.5%: women's sports), African-Americans (8.3%: men's sports and 7.9%: women's sports), and Hispanics (1.7%: men's sports and 2.0%: women's sports) during the school year of 2011-2012. As assistant coaches, Asians made up only 1.2 percent and 2.3 percent of such positions during the 2011-2012 school year. Lastly, for this same time period, Asians made up only 1.5 percent of administrators in Division I.

Possible explanations for underrepresentation of the marginalized population in college sport

Despite the available data on employment of Asians in college sport, these statistical data do not fully provide the potential explanations for the underrepresentation of Asian professionals in college sport. Thus, the current study takes a look at the literature on marginalized populations in college sports. This is because racial minority groups are often considered marginalized or others (Fassinger, 2004). These racial minority groups have something in common in terms of experiences in sports, where they are controlled and influenced by the social circumstance that is

created by the dominant group (Whites) in a community or society (Coakley, 2004; Whang, 2005).

Other racial minorities, especially African Americans, have traditionally been underrepresented in many professional positions in college sports (Agyemang & DeLorme, 2010; Brooks, Althouse, & Tucker, 2007). Many researchers have offered explanations for this underrepresentation (e.g., institutional racism: Eitzen & Sage, 2003; stereotypes: Brown 2002; Davis, 2007; discrimination: Anderson, 1993; Cunningham & Sages, 2005; a lack of role models: Abney & Richey, 1991). Anderson (1993), who found that African Americans were underrepresented in the positions of athletic director, head coach, coordinator, and assistant coach, argued that racial discrimination is institutionalized.

The aforementioned studies have contributed to the general understanding of the underrepresentation of African Americans in college sports. However, Cunningham (2010) argued that “sports organizations are multilevel entities that both shape and are shaped by myriad factors” (e.g., contextual, temporal, and emergent factors) (p. 396). Given this, a multilevel perspective can be useful to better understand the underrepresentation of African Americans in college sports. Cunningham (2010) suggested a comprehensive, multilevel framework for understanding the underrepresentation of racial minorities (i.e., African American head coaches) in a sport context. The framework includes the macro-level (i.e., institutionalized practice, political climate, stakeholder expectations), the meso-level (i.e., prejudice on the part of decision makers, discrimination, leadership prototypes, organizational culture of diversity), and

the micro-level (i.e., head coaching expectations and intentions, occupational turnover intentions). While Cunningham (2010) presented each level of analysis for simplicity's sake, he argued that in practice, the different levels do not operate separately, but instead, are influenced by one another. For instance, treatment discrimination (meso-level) influences coaches to leave the profession (micro-level) (Cunningham & Sagas, 2007).

The framework suggested by Cunningham (2010) has implications for a better understanding of the underrepresentation of Asian professionals in college sports. This is because while there is a different racial dynamic in sports between Asians and African Americans, but there also are some commonalities. They have both been historically marginalized from mainstream American sports (Coakley, 2004) and have been encouraged to show racial solidarity and to fight institutionalized racism under the name of “otherness” (Johnsrud & Sadao, 1998). The model suggested by Cunningham (2010) can build upon and extend our understanding of the potential explanations for the underrepresentation of Asian professionals in American college sports. In addition, this study seeks to understand the strategies of Asian professionals in American college sports by looking at the literature on people of Asian descent in the workplace.

Theoretical Framework

When conducting research on race in sport, a researcher must have a certain way of knowing (i.e., epistemology). To this point, Singer (2005) argued that race-based epistemologies, Critical Race Theory (CRT) in particular is useful to better understand the experiences of people of color in sport. Hylton (2010) asserted that CRT is a theoretical framework to challenge race-based inequalities and racism in sport. However,

based on CRT, some Asian scholars argue for a need to have a new critical race view for Asian Americans in American society, which is an Asian Critical (AsianCrit) framework (Chang, 1993; Liu, 2009). Museus (2014) asserted that “this AsianCrit perspective can provide a useful tool for understanding and analyzing the conditions and experiences of Asian American people and communities in the United States” (Museus, 2014, p. 28). For these reasons, the current study employs AsianCrit as a lens to better understand the experiences for people of Asian descent in professional positions in college sport.

Asian Critical (AsianCrit) Framework

In an attempt to understand the perspectives and experiences of Asian Americans, scholars who study CRT and the experiences of Asian Americans have employed many approaches based on core tenets of CRT (Buenavista & Chen, 2013; Gee, 1999). Other scholars have also argued for a new critical race perspective for a better understanding of Asian Americans in U.S. society (Chang, 1993; Liu, 2009).

In recognition of this need for a conceptual framework that places Asian Americans at the core of analysis, Museus (2014) suggested an Asian critical framework that provides a unique set of tenets that are useful in analyzing and examining the ways that race and racism affects Asian Americans in the American society. In other words, the Asian critical theory can be a useful framework or lens for better understanding the ways in which race and racism form the lives of Asian Americans in society. However, Museus (2014) acknowledged that the AsianCrit framework is not designed to replace the tenets of CRT, that it includes concepts that can be useful in understanding the

experiences of other racial minorities, and is not intended to be a fixed or permanent framework.

The AsianCrit perspective has several tenets that are interconnected. Museus (2014) put forward seven: (a) Asianization; (b) transnational contexts; (c) (re)constructive history; (d) strategic (anti)essentialism; (e) intersectionality; (f) story, theory, and praxis; and (g) commitment to social justice. The following are brief explanations of each tenet of the AsianCrit perspective based on the work of Museus (2014).

Asianization. The tenet asserts that racism and nativistic racism are endemic and permanent in American society, and that American society racializes Asian Americans in different ways. While one tenet of CRT is America's endemic racism (Yosso, 2005), the tenet of Asianization emphasizes the ways in which U.S. society racially lumps all Asian Americans into a monolithic group and regards this racial group as an overachieving model minorities, perpetual foreigners, and a threatening "yellow peril" (Chon, 1995; Espiritu, 2008; Lowe, 1996; Yu, 2006). U.S. society oppresses Asian Americans through this common mechanism of Asianization (Museus, 2014).

Transnational contexts. The tenet of transnational contexts of the AsianCrit perspective underscores the importance of historical and contemporary national and international contexts in order to better understand the experiences of Asian Americans (Museus, 2014). In other words, CRT values the importance of historical and national contexts for a better understanding of people of color in American society. The tenet of transnational context analyses foregrounds transnational contexts. This is because a

comprehensive understanding of the experiences of Asian Americans can be achieved with knowledge of how Asian Americans have been influenced by historical and current processes that extend beyond national borders— processes such as imperialism, the emergence of global economics, international wars, and migration (Choy, 2000; Museus, 2014).

(Re) constructive history. The tenet of (re)constructive history emphasizes the significance of historically (re)constructing the Asian American narrative (Museus, 2014). The tenet of (re)constructive history not only emphasizes re-analyzing historical Asian American narratives but also asserts that Asian Americans have been racially marginalized in the U.S. Thus, Asian Americans need to advocate for the need of a collective Asian American historical narrative that encompasses the voices, experiences, and contributions of Asian American to U.S. Society (Chan, 1991; Takaki, 1998).

Strategic (anti) essentialism. The tenet of strategic (anti)essentialism is based on the notion that race is a socially constructed form that might be shaped and reshaped by social, economic, and political environments (Museus, 2014). Building on the tenet of CRT, anti-essentialism and the notion of strategic essentialism, strategic (anti)essentialism of the AsianCrit perspective acknowledges that dominant oppressive social, economic, and political forces play a significant role in shaping the ways in which Asian Americans are racially categorized (Museus, 2014). More importantly, the tenet of strategic (anti)essentialism underscores the reality that Asian Americans are socially able to engage in actions that influence these social processes as well (Museus, 2014).

Intersectionality. Similar to the original core of CRT, the intersectionality of the AsianCrit perspective is based on the assumption that racism and other oppressive systems such as sexism, heterosexism, and ableism intersect to mutually shape the experiences and conditions of Asian Americans in society (Museus, 2014). Because of the nature of systematic intersections, Asian racial identities and other related social identities shape the experiences of Asian Americans.

Story, theory, and praxis. The tenet of story, theory, and praxis emphasizes the notion that counter-stories, theoretical work, and practice are key components for analyzing the experiences of Asian Americans and for supporting Asian American communities (Museus, 2014). Based upon the works of CRT scholars (e.g., Yamamoto, 1997) and TribalCrit Scholars (e.g., Brayboy, 2005), the tenet of story, theory, and praxis asserts that counter-stories illuminate theory and practice, that theory gives logical guides for practice, and that practice uncovers counter-stories and uses theory for positive purposes for Asian American lives (Museus, 2014). More importantly, the tenet of story, theory, and praxis centers on the voices and perspectives of Asian American scholarly work and suggests that these marginalized scholarly works can and must inform theory and practice (Museus, 2014).

Commitment to social justice. The tenet of commitment to social justice supports the notion that critical race theory is designed to advocate for the end of all types of oppressive social systems (Matsuda, 1991). Thus, the tenet of commitment to social justice of the AsianCrit perspective advocates for the elimination from American society

of racism and other systematic oppressive forms such as sexism, heterosexism, and capitalism.

Summary

This chapter has provided a literature review by beginning with an explanation of people of Asian descent's demographic factors, history, differences among ethnic groups, perceptions, and acculturation of People of Asian descent in an American context. The researcher identified how people of Asian descent have been treated and perceived as a racial minority group in an American context. This has also helped establish a foundational understanding of the experiences of people of Asian descent in U.S. society. Additionally, this review has shed light on the current status of people of Asian descent as a marginalized population in American society. Lastly, a combination of the understanding from the literature review and AsianCrit helps guide and establish research questions, method, interpreting findings, discussion, and conclusion. The next chapter outlines how the study was conducted.

CHAPTER III

METHODOLOGY

A great number of research methodologies and designs are available for researchers when conducting research. Traditionally, there are two broad categories of research methodology—qualitative and quantitative—the current research employed the former methodology. Denzin and Lincoln (2005) asserted that qualitative methods are suitable for exploring the meanings individuals imply through their experiences. They also said that qualitative research “implies an emphasis on the qualities of entities and on processes and meanings that are not experimentally examined or measure (if measured at all) in terms of quantity, amount, intensity, or frequency” (p. 10). These characteristics make qualitative methodology seem the most appropriate for a study exploring the lived experiences of Asian professionals in intercollegiate athletics.

Research Design

Today, qualitative researchers struggle in selecting the most appropriate of the many qualitative research designs. These include basic interpretive qualitative research, narrative research, case study, grounded theory, phenomenology, and participatory action research (Creswell, Hanson, & Clark, & Morale 2007; Denzin & Lincoln, 2005; Gephart, 2004; Merriam, 2002; Pierre & Roulston, 2006). Berg (2001) defined research design as a map to show how research conducts the investigation. Among these qualitative research designs, this research used a basic interpretive qualitative research to

better understand the experiences of people of Asian descent in professional positions in American college sport (Merriam, 2002).

According to Merriam (2002), basic interpretive qualitative research design is suitable when qualitative researchers are interested in “a) how people interpret their experiences, b) how they construct their worlds, and c) what meaning they attribute to their experiences” (p. 37). These characteristics of basic interpretive qualitative research design have enabled the current study to examine how Asian professionals in college sport interpret and construct their experiences. It helped clarify how they make sense of their lives and experiences (Merriam, 2002).

Participants

The Six participants of the study consisted of Asian professionals in college sports in the U.S. The specific criteria for participation in the current study included: Asian professionals who have worked or are currently working in college sports as athletic directors, professional administrators (e.g., “academic advisor/counselor, compliance coordinator/officer, sports information director, fundraiser/development, facilities, promotions/marketing and tickets”; Lapchick et al., 2013, p. 25) and coaches (e.g., assistant, head). These specific criteria for participation were guided by the technique of purposeful sampling (Patton, 2002). In order to increase the number in the research sample, the current study utilized the technique of snowball sampling. Groenewald (2004) argued that purposeful sampling “is a method of expanding the sample by asking one informant or participant to recommend others for interviewing” (p.

46). During the interview process, the researcher asked the participants to recommend individuals who could participate in the study.

All of the participants self-identified as Asians or Asian Americans. Specifically, two of them identified themselves as Koreans, three of them identified themselves as Korean Americans, and one as Thai American. The participants' ages ranged from 25 to 42 with the average being 34.5 (SD = 6.57). Regarding their work experience, the participants had a mean of 6.6 (SD = 6.91) years of college working experience. Only one of them was female.

Data Collection

Data collection was through semi-structured, in-depth individual interviews (Patton, 2002), characterized by open-ended questions. The semi-structured, in-depth interviews were the most appropriate tool as it allowed participants to tell their stories (Strauss & Corbin, 1990). In fact, Myers and Newman (2006) argued that, for gathering qualitative data, the most effective data-gathering tool is the interview process. In addition, Denzin and Lincoln (2005) stated qualitative interviews enable a researcher to utilize interpretive practices to make the participants visible in our society. These key components allowed the observing of a phenomenon in its natural setting with rich descriptions about the experiences of Asian professionals in college sports.

During the interviews, since two participants did not speak English fluently and felt that they had some difficulties explaining their real experiences and perceptions by using English, the researcher allowed them to speak Korean for the interviews. Once the interviews were done, the researcher utilized Brislin's (1970) model of translation

procedure to ensure accurate and valid translation. Brislin (1970) suggested that at least two bilingual people should be involved in the translating of interview transcripts. One bilingual person needs to translate from the source language (non-English) to the target language (English), which is often called forward-translation, and another bilingual person needs to back-translate the documents from the target language (English) to their source language (non-English) (Brislin, 1970). Thus, the researcher translated from Korean into English since the researcher was bilingual in Korean and English, and another bilingual person, one who was not otherwise involved in the research, back-translated the documents from English to Korean. Any discrepancies were negotiated between the two bilingual translators during the translation process (Brislin, 1970).

Demographic questionnaires were also used. These began with questions about information such as educational background, career years, age, sex, self-identified race, and immigration status. This information provided a springboard for delving further into the interviews. When in-person interviews were not possible, telephone and Skype interviews were conducted. According to Hanna (2012), telephone interviews are useful to collect qualitative data when the alternative is traveling a vast distance to conduct the interview. Holt (2010) also suggested that telephone interviews could be extended to Skype with the added benefit of being able to see the interviewees.

One-on-one interviews including telephone and Skype lasted approximately 30-60 minutes each. A research email invitation was sent to people of Asian descent in college sport. In order to reach out to the potential participants, the researcher utilized two methods. First, the researcher used the personal names and their institutions from

Lapchick and colleagues' (2013) racial and gender report card. Once they were identified, the researcher sent out research email invitations to introduce them to the research. The researcher also utilized listserv email from North American Society for the Sociology of Sport (NASSS). Once the researcher received response emails from them, times and places for the interviews were set up. The participants were asked questions based on research question categories such as demographic information, representation of Asian professionals in college sport, racial experiences they face, and success factors regarding getting involved in college sport. The researcher made audio recordings of each interview using two digital audio recorders, one as the primary recorder and one as a backup recorder. During the interview, the researcher took notes by hand. Based on the notes, the researcher double-checked the transcripts of the interview against the notes taken.

Data Analysis

After the interviews were conducted, each was transcribed verbatim. For two participants who spoken only Korean during the interview process, as stated above, the forward and back translation process were carried out as suggested by Brislin (1970). Names of the participants from their responses were removed and pseudonyms were used instead to ensure that the responses remained confidential. The interviews were downloaded onto a computer with strong passwords and the transcripts were labeled with the participant ID numbers. Finally, all of the data such as digital audio recordings, transcripts, and data analysis files were kept in a secured location that only the researcher had access to.

Goodson (2009) stated that “theory can furnish the categories (based on the constructs and relationships it describes) for coding qualitative themes during a thematic analysis” (p. 169). Guided by AsianCrit (Chang, 1993; Liu 2009; Museus, 2014), open (raw data themes), axial, and selective coding were used to analyze the data and to form themes and dimensions (Creswell, 1997; Strauss & Corbin, 1990). Throughout the process of coding, the recorded interview was listened to repeatedly in order to better understand the participants and this repeated listening familiarized the researcher with the participants’ responses.

In the open-coding process, the initial themes were sought from the interview transcripts. Strauss and Corbin (1990) described open coding as a process to break data apart and make blocks of raw data. To do so, interview transcripts were read many times until the researcher had a firm grasp on the raw data. The main research questions and guide were referred to better generate initial themes. The initial themes were then combined into more concrete and defined themes based on the initial themes’ central characteristics. This coding process is described as axial coding. Axial coding is the process of relating the initial themes to one another (Strauss & Corbin, 1990). It is the “second stage of coding of qualitative data in which a researcher organize the codes, links them, and discover key analytic categories” (Neuman, 2006, p. 462). The themes that emerged from the axial coding process were presented as the themes in the findings. Lastly, a selective coding process was carried out. Strauss and Corbin (1990) described selective coding as “ the process of selecting the central or core category, systematically

relating it to other categories, validating those relationships, and filling in categories that need further refinement and development ” (p. 116).

Research Trustworthiness

What might impact this study as a whole are my personal biases resulting from experiences as a racial minority in the U.S. However, the researcher strived to not let these distort my data. Instead, the researcher tried to use personal biases as the basis of understanding and knowledge for discovering what and how my participants’ experiences were created. I believe this is similar to the situation in which a quantitative researcher has basic understanding, knowledge, and skill sets as to how to operate statistical programs such as SPSS (Statistical Package for the Social Science) and SAS (Statistical Analysis System) for verifying relationships among variables. In other words, my personal biases only served as necessary knowledge skills to better understand Asians’ experiences and voices, not to interpret the data as though I stood in the participants’ shoes. Therefore, I must provide some strategies as to how I am able to establish validity and reliability for my study and thus prove that I did not twist my data.

Both in qualitative and quantitative research, one of the most interesting concerns for scholars and researchers is being “valid” and “reliable.” The terms “validity” and “reliability” have been largely used in quantitative research. These terms have been understood to mean “credibility” and “dependability,” respectively. In qualitative research, they correspond to “trustworthiness of qualitative research rigor” (Guba & Lincoln, 1989; Lincoln & Guba, 1985; Miles & Huberman, 1994). According to these

scholars, trustworthiness in qualitative research is analogous to statistical measurements of validity and reliability in quantitative research.

Considering the current study used a basic interpretive qualitative approach, I might be faced with issues that pertain to the ensuring of trustworthiness. To ensure trustworthiness in my qualitative research, I focus here on four criteria: (a) credibility, (b) transferability, (c) dependability, and (d) conformability. Lincoln and Guba (1985) argued that these four categories are the key components for developing trustworthiness in qualitative research projects.

Credibility

The primary goal of credibility is to demonstrate that the investigation was conducted in such a manner that the findings are credible or have internal validity (Lincoln & Guba, 1985). While there are a number of qualitative research techniques to ensure credibility, this study utilized three qualitative research techniques: (a) peer debriefing, (b) member checks, and (c) triangulation. Lincoln and Guba (1985) defined a debriefer as “a noninvolved professional peer with whom the inquirer(s) can have a no-holds-barred conversation at periodic intervals” (p. 283). Lincoln and Guba (1985) also asserted that peer debriefing is very important since it can bring more accurate interpretation of the data. Thus, I contacted and had conversations with individuals who were in sport management disciplines but not involved in the current study. Throughout the discussions with them, I was able to compare and contrast what I had found with what they had. This technique provided insight as I went through the research process further.

The second technique I used for credibility was member checks. Member checks entail testing data, categories, interpretations, and conclusions, and it has been suggested that member checks is an effective strategy at promoting trustworthiness of qualitative research (Creswell, 1997; Lincoln & Guba, 1985). Lincoln and Guba (1985) explained member checks as giving an opportunity to the participants to read over their transcripts in order to ensure that their voices were captured accurately. As such, I emailed copies of their transcripts in an attempt to verify their statement and allowed them to clarify or change things. In addition, the participants were also asked to give feedback regarding initial interpretations of the data and write-up (e.g., discussion and conclusions). Through this technique, the participants clarified their statements and thoughts.

To increase credibility, I also utilized triangulation for the current study. Lincoln and Guba (1985) explained that triangulation can be utilized by combining multiple observers, theories, researchers and their perspectives in an attempt to overcome the personal bias and problems that come from one particular investigator. To do so, the chair for my dissertation committee was asked to confirm and review my coding, which led to a reduction of my personal bias and provided a tool for triangulation (Lincoln & Guba, 1985; Shenton, 2004).

Transferability

Transferability is the capacity for the findings of one study to be transferred to another (Lincoln & Guba, 1985). Often a number of qualitative researchers compare transferability to generalizability in the quantitative research realm. Lincoln and Guba (1985) suggested that transferability in qualitative research can be promoted by

providing thick and rich descriptions of a research setting. In an attempt to ensure transferability, I described above the research background of the current study.

Dependability

The third criterion for ensuring trustworthiness of qualitative research is dependability (Lincoln & Guba, 1985). In the realm of naturalistic inquiry, it is possible that changes in methodology will take place during the research process because of changes in the researchers' understanding. Dependability is the ability of other investigators to come up with similar results using the same research techniques. Lincoln and Guba (1985) stated that dependability could be promoted by providing detailed methods and research process and employing third-party individuals to serve as "dependability auditors" for the research. Thus, I described the research process in detail and utilized the knowledge and expertise from individuals in the qualitative research area.

Confirmability

Lastly, confirmability is also a widely-used criterion for ensuring trustworthiness in qualitative research. Confirmability in qualitative research oftentimes is compared to objectivity in quantitative research, and many researchers debate whether qualitative research can be objective or not. Lincoln and Guba (1985) defined the term as the ability to assess the neutrality of qualitative research interpretations. They also stated that qualitative researchers can achieve neutrality by utilizing a "confirmability audit." Based on suggestions by Lincoln and Guba (1985), a reflexive journal was used to promote this

criterion for the current study. A reflexive journal entailed the analysis notes, process notes, personal notes, and preliminary information (Lincoln Guba, 1985).

Ethics. In conducting qualitative research, many qualitative researchers regard ethical issues to be one of the most important considerations. To deal with ethical issues in qualitative studies, many methods are taken into account. To ensure research ethics, Patton (2002) provided an “Ethical Issues Checklist”. In line with the Ethical Issues Checklist by Patton (2002), the researcher sent a proposal and study application form to the Institutional Review Board (IRB). In the study application form, the researcher explained in detail the purpose of the inquiry, the method to be used, risk management, confidentiality, informed consent, data access and ownership, and data collection boundaries. Upon obtaining approval from the IRB, the researcher informed the participants of the study’s outline. In addition, a consent form notified them that they could decline the interview if they did not want to participate and that their identities would be kept confidentially.

Researcher’s Subjectivity Statement

In this section, I lay out my worldview and how it and my philosophical assumptions impact my current study. I do this from an ontological and epistemological perspective and then explain the paradigm that is related to my research.

Ontological perspectives are associated with the concept of the nature of reality and its characteristics (Creswell, 1997). I believe that ontological perspectives are related to a “what” question: “What is the nature of reality?” It is my contention that ontological assumptions permit the existence of multiple realities; hence, I need to value and

emphasize any single voice and experience from my participants (i.e., Asian professionals in college sports) that might play a significant role in understanding the multiple realities in which they live. My ontological assumption consequently leads to a question that arise from epistemological perspectives, “So, how do I know as a researcher what they know?”

My epistemological perspectives are associated with the notion that I do value every single voice and experience of the participants. Thus, in order to know my participants’ experiences, I will try to get as close as possible to the participants by definitively utilizing a qualitative research approach. It is the pursuit of this that calls for the qualitative research approach over a quantitative one. These philosophical assumptions based on my ontological and epistemological perspectives consequently influence my paradigm or worldview as a scholar, especially in my research.

A paradigm is “a basic set of beliefs that guides action” (Guba, 1990, p. 17) and helping guide the approach to inquiry in research are two major and competing paradigms: positivism and naturalism (Li, Pitts, & Quarterman, 2008). These two paradigms also influence the types of research approaches: the quantitative (positivism) and qualitative (naturalism). As I believe that reality may be interpreted in multiple ways and I do underscore the quality of non-numerical phenomenon, I am more in step with naturalistic research. Leininger (1994) argued that human beings are not simplified objects measurable with numbers; indeed, they exist independently in their historical, cultural, and social contexts. I wholly agree with such a view and would argue that my study is shaped in a way that values any and all experiences and voices of Asian

professionals in college sport. I also believe that whatever knowledge I obtain from the participants should be generated over time through researcher-participant interactions.

As an Asian who is a doctoral candidate in the sport management field, I have been wondering why and in what fashion the Asian population has been excluded from the American sport context, especially that of college sport. When I arrived in the U.S., and started my master's program in sport management in 2009, I was impressed by Americans' passion and love for college sport. Indeed, in South Korea, where I came from, college sport has no enthusiasts. When I looked up Asians in American college sport and related research, I found little. I hope the value and understanding from this study lay out starting points for sport management scholars or even people in general in the U.S for paying attention to this marginalized and excluded racial group in American college sport.

Summary

This chapter has provided details regarding methodology for this study. First, this research employed a basic interpretive qualitative research method to better understand the role that race and ethnicity play in the underrepresentation of Asian professionals in American college sport. The six Asian professionals in American college sport participated in this study, and they are currently working or have worked in American college sport. Data collection was conducted through semi-structured, in-depth individual interviews and purposeful and snowball sampling techniques were used. Open (raw data themes), axial, and selective coding were used to analyze the data and to form themes and dimensions. Lastly, to ensure qualitative trustworthiness, four categories (i.e.,

credibility, transferability, dependability, conformability) were considered along with ethics for this study.

CHAPTER IV

FINDINGS

Overview

This investigation examined the role that race and ethnicity play in the experiences for people of Asian descent in professional positions in American college sport. Specifically, this study had three research questions: (a) why is there an underrepresentation of people of Asian descent in professional positions in American college sport?; (b) in what way does race and racism play a role in the underrepresentation of people of Asian descent in professional positions in American college sport?; and (c) what strategies are employed to obtain and maintain professional positions in American college sport? This chapter discusses the themes derived from interviews with six Asian professionals in American college sport. Emerging from the participants' responses were five themes: Asian cultural value on education over sport/athletic participation (i.e., family influence and educational competitiveness in an Asian country), incongruousness of the term "Asians" with sport, language barriers (lack of communication skills and limited network), exclusion due to race-based view of foreigner, and commonly accepted job practices (i.e., persistence and building a network). Before discussing these themes, the participants' demographics, education, and occupational information are provided. This information was collected through the demographic questionnaire given out before the interviews; the information was

confirmed by the interviewers during and after the interviews. The pseudonyms used here are based on the participants' preferences.

Table 6

Participants' demographics

No.	participants	age	gender	race	origin/ethnicity	nationality	generation
1	Peter	25	male	Asian	South Korea	United States	1.5 generation
2	Michael	42	male	Asian	South Korea	United States	second generation
3	Joe	40	male	Asian	South Korea	United States	1.5 generation
4	Julie	36	female	Asian	Thailand	United States	second generation
5	Sung Min	34	male	Asian	South Korea	South Korea	First generation
6	Min Soo	30	male	Asian	South Korea	South Korea	First generation

Table 7

Participants' education & occupational information

No.	Participants	Years of Work Experience	Education	Past and Current Positions in College Sport	Current Positions
1	Peter	1	Exercise science (Bachelor) Sport management (Master)	Marketing coordinator (past)	Analyst at a sport agency
2	Michael	8	Religion (Bachelor) Divinity+ Theological studies (Master) Ph.D. (Practical Theology)	Volleyball assistant & head Coach (past)	Director & professor at a school of theology and ministry at a Division I institution
3	Joe	17	Biology (Bachelor) MBA (Master)	AD (IT operation) at a Division I institution (current)	AD (IT operation) at a Division I institution

Table 7 *Continued*

No.	Participants	Years of Work Experience	Education	Past and Current Positions in College Sport	Current Positions
4	Julie	11	Psychology (Bachelor) J.D. degree	Senior associate AD & a chief operating office at a Division I Institution (current)	Senior associate AD & a chief operating office at a Division I Institution
5	Sung Min	1	Exercise science (Bachelor) Sport management (Master)	Game analyzer for women soccer team (past)	Assistant soccer coach at a non-profit organization
6	Min Soo	1.5	Sport Science (bachelor) Athletic training (Master)	Athletic trainer at a Division I institution (current)	Athletic trainer at a Division I institution

In addition to the participants' demographics, education, and occupational information, their cultural upbringing and career involvement in American college sport is pertinent information. Indeed, it provides the readers foundational knowledge to understand their perceptions toward Asians' underrepresentation, racism, and strategies in American college sport.

Cultural Upbringing and Involvement in American College Sport

Peter. Peter was born in South Korea and immigrated to the U.S. when he was 8 years old. When he described his cultural upbringing, he noted that he was raised with a mix of American and Korean cultures. He grew up watching and playing American football; he played football as a student athlete at a Division II institution. At home he mainly spoke Korean with his parents and he followed the rules set by his parents. He also noted that both his parents are now professors in the United States and South Korea. Hence, as he was raised, they held him up to some relatively high educational expectations. He commented that this was one of the reasons he pursued and received a

master's degree. While he was working on his master's in sport management, he did an internship at a marketing department in collegiate athletics. Once he earned his master's degree, he was able to extend that job for one more year.

Michael. Michael was born in the United States. His parents immigrated to America—his father in 1955 and his mother in 1960. Michael said that he had not grown up with the traditional Korean culture. When he was young, his parents wanted neither him nor his two sisters to be influenced by Korean culture. His father, who suffered some name-related racial discrimination, even changed his last name to an English one. As a young boy, Michael used to ask himself, “Am I Korean? Or am I American?” He would answer himself, “I’m an American. I don’t want to be Korean.” At that time, he might choose to reject his Korean traditional value and heritage and attempted to assimilate into American society (Sue & Sue, 1971).

However, as he got older, he and his parents began to value more Korean traditional culture. He stated, “when New Year’s Day, we do 절 (*Jeol* - making a deep bow), and we do a lot more of those things now because now my parents especially want our daughter, the grandchild, to know Korean culture more.” Today he considers his cultural background to be based more on Korean culture and heritage. In high school, he was involved in many sports, such as football, basketball, and volleyball. When he went to college, he took a volleyball class. The instructor for that class was the volleyball coach. As his graduation was approaching, the coach informed him of an assistant coach opening. Michael applied, got hired, and worked as assistant coach for approximately two years. After that, he worked as an assistant and head coach at different universities

for approximately eight years. Currently he is working as a director and professor at a school of theology and ministry at a Division I level Institution.

Joe. Like Peter, Joe was born in South Korea and, when he was 8 years old, immigrated to the U.S. His parents, he reported, were very traditional Koreans, and that their understanding of Korean culture had remained the same since 1982, the year they immigrated to the U.S. Joe stated, “My upbringing in the home was very traditional. Whatever tradition was held in 1982, it was held throughout. My dad was very strict; we were only allowed to speak Korean at home.” Outside of home, however, Joe grew up associating with non-Korean friends, and most of his friends, until he was 16, were white. During this period, he did not want to associate with or be assimilated by Koreans. He stated, “At that time, I didn’t want to associate myself with those kids [Koreans]; I wanted to integrate into mainstream American culture.” Like the similarly aged Michael, however, Joe was gaining, as he got older, more and more Asian American and Korean American friends. Thus, Joe appears to have been raised with a very traditional Korean culture but despite his yearning to assimilate to American culture as he grew older, he started to identify with his Korean roots. He mentioned, “When it comes down to events such as little league and world cup, I’m rooting for South Korea. It’s an interesting thing, in your upbringing you have a lot of Korean patriotism. No matter what I am in the eyes of the majority of Americans, I’ll never be American, and I’ll always be Korean American.”

After he finished his undergraduate studies, he started his career at an IT company in Washington D.C. However, he had always been a big sports fan and had

always wanted to work in the sport industry. When his sister let him know of a job opening at a Division I institution, he applied for that position and was hired. From that ground-level position at a Division I institution, he has, over 17 years, been promoted to the current position of an Assistant Athletic Director at the same institution.

Julie. Julie was born in the U.S. Her parents immigrated to the U.S. in 1970. She is a Thai American. Julie's cultural upbringing was mainly influenced by Asian culture. "I was definitely raised with Asian culture. My parents were very strict. We were only allowed to go to school." Her parents wanted her to be at home after school but did allow some sports as extracurricular physical activities. But the priority was on Julie's education.

After Julie earned her bachelor's degree, she wanted to go to law school. She believed that the typical academic routes for Asians in the U.S. after college was to go to med school, law school, or to get a Ph.D. However, while she was studying at law school, she did an internship for two professional basketball teams for approximately one year. After Julie received a juris doctorate (J.D.), she passed the Bar exam and started her career at a sport management agency. However, it was not to her liking, so she left and started working as a senior athletics administrator at a Division I institution. Currently she is working as an executive senior associate athletics director and a chief operating officer at a Division I institution in the southeast of the U.S.

Sung Min. Unlike Peter, Michael, Joe, and Julie, Sung Min is not an American citizen. In 2006, Sung Min came to the U.S. to study. Thus, Sung Min's upbringing was totally Asian, particularly Korean. His parents were passionate about education, and he

was made to take additional classes after school. His parents believed that education was the path to success in life. Yet, Sung Min loved to play soccer. He started playing soccer as a student athlete from middle school and continued to the college level.

As a student athlete playing in South Korea, Sung Min suffered a knee injury, which ended his career as a soccer athlete. He decided to go to the U.S. to pursue a Master's degree in Sport Management. Having earned his master's degree, Sung Min had a chance to work as a game analyzer for a women's soccer team at a Division I institution. Currently, he is working as an assistant soccer coach at a non-profit organization.

Min Soo. Like Sung Min, Min Soo came to the U. S. to study. Min Soo compared Asian culture with American culture:

American parents try to give the chance to their sons and daughters. But for Asians, we have to follow the rules that are set by the parents. That is one of the biggest differences between our culture and American culture. American parents tend to make the involvement for their children. American children learn by themselves how to prepare school stuff.

(미국 부모들은 자신의 아들과 딸들에게 기회를 주는 경향이 있습니다. 그러나 아시아인들의 경우, 우리는 부모가 만들어 놓은 룰을 따라야 하는 경향이 있습니다. 이것이 미국과 저희들의 가정권 문화적 차이라고 생각합니다. 미국 부모들은 자식들을 위해 환경을 조성해주고 스스로 아이들이 학교 공부를 할 수 있도록 도와주는거 같습니다).

Min Soo felt that his cultural upbringing was totally influenced by his parents who always pushed him to be involved with education.

After earning his bachelor's in South Korea, Min Soo wanted to pursue a master's degree in the U.S. He achieved a master's degree in athletic training and began his career as an athletic trainer at a Division I school, working there for approximately one year. Currently, Min Soo is working as an athletic trainer at a different Division I level institution, but also studying as a doctoral student.

Despite the participants' diverse upbringings and path to the positions in American College sport, most of these Asian professionals were influenced by the core values of Asian culture—education, respect, and strictness. And they all loved sport in the U.S. Presented below are the five themes that emerged from the data. In an attempt to help the readers better understand the findings, the table 6 shows the findings based on research questions.

Table 8
Research questions and findings

<i>RQs</i>	<i>Themes</i>	<i>Subthemes</i>
<i>RQ1</i>	<i>Asian Cultural value on Education over sport/athletic participation (n=6)</i>	<i>Family influence (n=4)</i>
		<i>Educational competitiveness in an Asian country (n=2)</i>
	<i>Incongruousness of the term "Asians" with sport (n=3)</i>	
	<i>Language barriers (n=3)</i>	<i>Lack of communication skills (n=2)</i>
		<i>Limited network (n=1)</i>

Table 8 *Continued*

<i>RQs</i>	<i>Themes</i>	<i>Subthemes</i>
<i>RQ2</i>	<i>Exclusion due to race-based view of foreigner (n=3)</i>	
<i>RQ3</i>	<i>Commonly accepted job practice (n=6)</i>	<i>Persistence (n=3)</i>
		<i>Building a network (n=4)</i>

Asian Cultural Value on Education over Sport/Athletic Participation

Due to their minority status and situation, according to Sue and Okazaki (1990), people of Asian descent in the U.S. emphasize education, and believe that a higher level of educational achievement is one of the ways to survive and succeed in American society. Additionally, people of Asian descent are likely to major in science, technology, engineering, and math (STEM) (Xie & Goyette, 2003). For research question 1, the most salient response was Asian cultural value on education. All of the participants felt that Asian culture tended to place more value on education over sport/athletic participation and focus on STEM majors. The participants felt that this cultural emphasis on education and STEM majors led to Asians' underrepresentation in American college sport. In other words, because Asian culture does not see the value of sport and sport participation, most people of Asian descent in the U.S. are not willing to neither participate nor work in sport. Consequently, this theme has two sub-themes such as family influence and educational competitiveness in an Asian country.

Family influence

Four of the participants discussed Asian cultural value on education over sport/athletic participation, and mentioned that this cultural value on education was related to family influence. Julie commented that because of Asian cultural value on education influenced by their parents, Asians are unwilling to work in American college sport.

I think a lot of them choose not to be in it. I think when your parents are not from here. They don't understand college athletics. They don't really know what it means. My parents still don't really understand what I do. They don't know it's a business, and it's a tough business. They don't really know, so I think most Asians kids are encouraged to go to a different direction such as medical school, lawyer, engineer, and PhD. Other thing is I don't know how much Asian kids are encouraged to participate in Asian sports. When I was growing up only sports you would see Asians playing would be tennis or golf. And those are individual sports, not team sports. I just don't think there is a desire to work in the athletics. . . . I think Asians view athletics just as an extracurricular activity. I think there's more push on studying than on playing sports.

Julie stated that her parents often pushed her to focus on education and she believed that this educational focus by her parents might influence her to go to law school and receive a Juris Doctoral degree.

Consistent with Julie's comments, Joe also emphasized that in Asian culture education is the priority and its basic foundation that are reinforced by their families.

I'm pretty sure it's common with most any Asian families that education is one of the highest priorities, because it's a basic foundation for them, it's a basic foundation. So, sport participation for Asians or inclusion in sport is one of the reasons for the low number of Asians in college sport.

Michael also spoke of Asian culture based on Asian family influence. Compared to American parents, Asian parents want their children to be more involved in education, especially so that it leads to law and medical school. Michael stated:

Asian American family in terms of seeking there are a lot better ways for their child to go to school and make money after school than going into sports. So I think some of the family pressures are there... to be a doctor or lawyer. And I think now, because of Jeremy Lin that might be changing; maybe not for the current generation, but for the future generations. Asian American families as a whole don't necessarily have a favorable view on sports as a career.

Sung Min had a similar opinion.

I think Asian parents are likely to want their kids to study related to law, medical, and engineer area... I believe it is very hard for Asians to survive and get through in American college sport environment so many Asian students want to focus on education, of course influenced by their parents.

(제가 생각하기에는 아시아 부모들은 자신의 자식들을 법, 의학, 또는 공대쪽으로 공부하기 원하는거 같습니다. 아시아인으로써, 미국 대학 스포츠 환경에서 살아남는다는 것은 어려운거 같습니다. 그래서 그들의 부모의 영향을 받아 교육이나 공부쪽에 좀더 많은 관심을 가지는거 같습니다).

Educational competitiveness in an Asian country

Two of the participants discussed that Asian cultural value on education over sport led to the underrepresentation of people of Asian descent in American college sport. However, these two participants further explained why Asian countries had to value more on education over sport/athletic participation. The participants mentioned that because of high level of educational competitiveness in Asian countries that it reinforced Asian culture to value education more. Peter provided details as to how Asian culture, especially Korean culture, needs to value education more than sport.

I like to say if you are living in any of the Asian countries. I mean for me I am Korean so we grew up in Korea sports always there's not a lot of options on sports. There's not a lot of, you know, club sports that a person may need to play. A sport was something you do for fun with your friends on Saturday afternoon. Like you go to school, I guess, we had recess then we play soccer all the time but here in America that's what you do. I mean you go to school here and get in a house you are involved in sport you are playing sport club sport sports or you know all kind of these you know stuff. So there's a . . . I don't want to say emphasis on sports, but there are just more opportunities for sporting activities or just any you know sporting leagues or games and sports activities like that in the States compared to Asian countries. Since it's just there are more opportunities now, more you know American kids end up playing sports. While in Korean it's more about academics. Especially in Korea, you know such a competitive to get to anywhere like from high school even to college, it's harder, much tougher, to

get into college in Korea compared to the United States. So there is always that stronger emphasis in academics in Asian culture, especially in Korean culture.

Peter was born in South Korea and came to the U.S. when he was eight years old, and he has visited South Korea many times to see his parents. Thus, unlike Michael and Julie, he was more familiar with how Korean society is very competitive and does not offer sporting opportunities.

Min Soo echoed Peter's comments about Asian culture regarding education and its competitiveness in South Korea when he stated:

Compared to the U.S., South Korea is very small and competitive country. So in attempt to survive in such a society, South Koreans do not have time to enjoy sport and to invest their time to play sport. But in the U.S., sport can be regarded as part of education. American parents have their kids play at least one sport. I think normal conversation among American people can be “what sport do you want to play?” from the parents to their kids. So, American kids tend to be exposed to ‘playing sport’ for granted.

(미국과 비교해볼때 한국은 작고 매우 경쟁이 심한 사회입니다. 그래서 그러한 사회에서 살아남기 위해서는 한국인들은 스포츠를 즐기고 그곳에 투자할 시간이 그리 많지 않습니다. 그러나 미국에서는 스포츠는 하나의 교육이라고 생각되는거 같습니다. 미국 부모들은 적어도 자녀가 하나의 스포츠를 하길 원합니다. 일반적인 미국인 가정에서의 대화중에 부모들은 “너는 무슨 스포츠를 할래?” 하고 물어봅니다. 따라서 미국 아이들은 자연스럽게 스포츠에 노출이 되는거 같습니다).

Incongruousness of the Term “Asians” with Sport

For research question 1, three of the participants also felt that there was an assumption that the term “Asian” is incongruous with sport in the U.S. As discussed in Chapter II, U.S. society often views people of Asian descent as a monolithic racial group, and people of Asian descent suffer from stereotypes such as being a model minority or a perfidious foreigner (Lee, 1996; Lowe, 1996; Nakanishi, 1995; Suzuki, 2002). For research question 1, three of the participants felt that there was a stereotype, the term “Asians” is incongruous with sport in the U.S that consequently led to Asian’s underrepresentation in American college sport.

Michael commented on this stereotype for Asians’ underrepresentation in American college sport.

I think the whole Jeremy Lin thing in the last two years has been huge. Or that... even then the constructed narrative is really interesting to me with Jeremy Lin. If you notice, when he was on the Knicks, he would always be compared with Landry Fields who was at Stanford. They would always say “Jeremy Lin, Harvard, and his Stanford teammate, Landry Fields.” They would have this Harvard-Stanford interplay but when would talk about Landry Fields alone, they wouldn’t talk about Stanford. They would only do that with Jeremy Lin. So I found that very interesting, kind of just playing into the whole stereotypes of Asians in America about the studious nerdy type who really may not be able to play professional, let alone collegiate sports. I know that there are Asians in collegiate sports but I don’t know the actual percentages. So my perception of

what American sports is towards Asian Americans is that they have unfavorable view generally and maybe as a result of that, won't even recruit or begin to recruit Asian Americans for especially high division I sports.

Michael felt that U.S. society does not see Asians as a racial group who can play sports, but rather as a successful racial minority that are often stereotyped as being the nerdy type. Michael further commented on constructed narratives of Asians in the U.S society.

I don't know that there are as many kids learning as high as technical skills and trainings as there are non-Asian counterparts. Whether it's that they can't afford to, as I know club sports can be really expensive, or that their parents just don't think it's worth it. For whatever reason, I don't think they're getting into the sports that we see visibly as readily. I wonder if it adds into the kind of public perception and therefore construct a narrative that "Asians like sports doesn't mix." "Asians like playing high level of sports does not mix."

Based on his comment, Michael perceived that there are social and constructed narratives or dialogues that the term "Asians" is incongruous with sport in the U.S.

Sung Min also mentioned that there was a broad stereotype that people of Asian descent were not good at sports but just good at studying. Sung Min felt that this was one of the reasons why Asians were underrepresented in American college sport, and that because of this stereotype, people of Asian descent unconsciously or consciously were excluded from mainstream American college sport.

Generally speaking, I think that there is belief and perception that Asians are not good at playing sports. American society might assume Asians are not great to

play sports. Rather, they are good at math or just studying. People might feel little bit weird when Asians play football—the quintessential American sport. When we watch the Olympic Games there are a few Asian American athletes representing the U.S. I often heard people saying ‘Asians are more interested in Math and sciences, and they are good at those.’ You know, in case of major sports, people think Asians cannot compete with or win against Americans.

(일반적으로, 아시아인들이 운동을 못한다는 그런 믿음이나 인식이 있는거 같습니다. 미국 사회는 아시아인들은 스포츠를 잘하지 못한다고 가정하는 경향이 있습니다. 대신, 아시아인들은 수학이나 아님 공부 자체를 잘한다는 생각이 있는거 같습니다. 아시아인들이 미식축구를 한다고 한다면 조금은 이상하다고 느낄 것입니다. 우리가 올림픽을 보더라도, 미국을 대표하는 아시아인들은 적은거 같습니다. 저는 종종 미국 사람들이 “아시아인들은 수학이나 과학에 더 관심이 있을거야” 라고 말을 하는 경우를 많이 들었습니다. 메이저 스포츠에서는 더욱더 아시아인들은 다른 인종을 이기기는 힘든거 같습니다).

Min Soo also mentioned that people in the U.S. normally believe that people of Asian descent are uninterested in sport or not willing to play sport.

Because normal people believe that Asian playing sport or interested in sport are not making sense. They often think Asian Americans go for academics not for athletics in colleges and university in the U.S. When I got here, U.S. people asked me my major and when I told them, “I am studying athletic training,” they kind of thought that was weird. These general thoughts in America might be one of the reasons for our underrepresentation in college sport. Even though after Jeremy Lin and other professional players, such as Choo, a baseball player for

Texas Rangers came out, I mean, there is still a belief that Asians are not interested in sport. In addition, for this kind of reasons, American college sports would not consider Asians as a potential pool for coaches or normal workers in American college sport.

(일반적인 미국인들은 아시아인들이 스포츠를 한다거나 그것에 관심이 없다고 믿기때문에, 아시아인들이 스포츠를 한다는 것은 조금 이상하다고 생각합니다. 그들은 종종 아시아인들은미국에서 공부를 위해서 대학을 가지, 운동을 위해서 가지능 않는다고 생각합니다. 제가 미국에 왔을때 사람들은 저의 전공에 대해서 종종 물어보았고, 제가 “선수 트레이닝”을 공부한다고 했을때 그들은 조금 이상하다고 느꼈을 것입니다. 이러한 일반적인 생각들이 아시아인들의 미국 대학 스포츠에서의 대표성을 낮추는 요인같습니다. 비록 제레미 린이나 추신수 같은 선수들이 있지만, 아직도 아시아인들은 스포츠에 관심이 없다고 생각하는거 같습니다. 이러한 이유때문에 미국 대학스포츠는 아시아인들을 하나의 잠재 인력으로 생각하지 않는거 같습니다.)

Language Barriers

Lastly, for research question 1, three of the participants felt that language barriers were one of the reasons for Asians’ underrepresentation in American college sport. As discussed in chapter II, people of Asian descent were underrepresented in occupations where language skills are important in the workplace, and language barriers were one of the factors that led to Asians’ marginalization to peripheral areas of the U.S. economy (Hune & Chan, 1997; Suzuki, 2002).

Lack of communication skills

Sung Min and Min Soo had recently come to the U.S. and spoke broken English. They mentioned that since English was not their first language they experienced a lack

of communication skills; and, they believed that this lack of communication skills led to Asian's underrepresentation in American college sport. Sung Min stated:

You know I have been here in the United States for about eight years, and can speak English if necessary. But although I can speak English and do not have great difficulty with it, I cannot speak English as much as other normal Americans can. So whenever I had a meeting with my head and assistant coach about game analyzing, sometimes I felt the limits to speak English for explaining or expressing my thoughts and opinions. Since I wasn't born and raised here in the United States, for me there is a lack of communication skills due to language barriers. And this would be the reason for Asian's underrepresentation in American college sport.

(저도 여기서 8 년을 있었고 영어를 하지만 아무리 영어를 한다해도 미국인들만큼은 못하기 때문에 수석코치가와 미팅을 하더라도 어느정도 나의 생각이나 의견을 말하는것에 한계를 느끼는거 같습니다 저는 미국에서 태어나고 자라지 않았기 때문에, 저한테 언어장벽으로 부터 오는 의사소통의 기술 부족은 당연한거 같습니다).

Min Soo also stated that lack of communication skills caused by language barriers were one of the reasons for Asians' underrepresentation in American college sport. Specifically, he mentioned about what his head trainer had told him. He reflected:

I can say it is related to the issues of communication skills based on English. One day, my head trainer called me and said that if there are two job applicants to the position, I would hire someone who speaks English more fluently. So I believe

that Asians in the U.S. need to practice and develop their English skill to be hired in American college sport.

(그건 당연히 영어과 관련되 의사소통의 기술적인 문제 때문에 일어날수 있을거 같은데요. 헤드 트레이너가 어느날 저를 불러서 얘기를 했는데요. 인터뷰어 입장에서 동등한 자격을 갖춘 사람들이라면 영어를 조금 더 잘하는 사람을 채용하는 경우가 있어요. 그래서 아시아인들은 특히 영어의 발음이나 억양을 많이 연습할 필요는 있는거 같습니다).

Min Soo emphasized that, as an international student, or a new immigrant to the U.S., an Asian needed to have high-level of communicational skills related to English to get hired or involved in American college sport.

Limited network

While Peter is an English speaker, he mentioned that the language barrier could be one of the reasons for Asians' underrepresentation in American college sport. He said, "Especially with, like say, international students coming to US to get their degree and starts to work in sports, there is always that language barrier, it is tough for them." He further explained that because of the language barrier that Asians faced, there is very limited network for people of Asian descent to get involved in American college sport. He mentioned, "You always hear people saying 'It's who you know, not what you know' and obviously not having a lot of Asians in sports makes it hard make connections that way. I think that definitely having Asian connection might help to increase the Asian representation in college sport"

Exclusion due to Race-Based View of Foreigner

Before elaborating the findings related to research question 2, it is important to discern how the participants define racism in their daily life. The understanding of their definitions of racism, in general, provides fundamental knowledge for readers to be more familiar with how the participants viewed racism regarding Asians' underrepresentation in American college sport. Solórzano, Ceja, and Yosso (2000) argued that racism is defined based on three important elements: "(a) one group believes itself to be superior; (b) the group that believes itself to be superior has the power to carry out the racist behavior, and (c) racism affects multiple racial and ethnic groups" (p. 61). While Solorzano and colleagues (2000) defined racism based on the notions of superiority and power dynamic in American society, the participants felt that racism is more related to racial incidents (Peter, Michael, Joe), exploitation (Min Soo, Sung Min), and embedded nature (Julie) of the U.S. society.

While all of the participants felt that racism existed in American society based on their definitions stated above, only three of the participants (e.g., Michael, Joe, Sung Min) discussed the significance of racism regarding Asians' underrepresentation in American college sport. The rest of the participant (e.g., Peter, Julie, Min Soo) did not express considerable concerns with racism regarding Asians' underrepresentation in American college sport.

Michael left his job as a volleyball head coach and is currently working as a director and professor at a university. One of the reasons he stopped his career as a

volleyball head coach was that he felt that he was excluded from or marginalized in American Volleyball communities (e.g., White Nativistic environment; Bhatia, 2004).

They (people in charge of hiring an employee) knew the people they were hiring and they more direct relations with those people. I didn't have the social capital and I didn't have all the connections. Those are things to think of the institutional embedded racism people will say well, it's a better fit. But it's like how that saying goes, "It's not what you know, it's who you know." And that is some of the racism that I've felt. That's part of the reason why I got out of coaching too. Each sport has its own coaching association. Like the volleyball has its own association, American Volleyball Coaches Association (AVCA). If I really want to pursue coaching as long term as life- long, I think I would have more involved with, but it is like 'who you know' that gives you more opportunities. I did not necessarily want to do that. I realized it's more who you know and who you brownnose to get those certain positions. And I didn't want to do that. My lifestyle was different from a lot of the coaches. If you do not want to get into that, then ostracizes it and keep you on the outskirts. I feel like my resumes will get me to the interview level and in some ways I think it was for their record keeping. For them to show that they were able to interview people with color. That was part of the reason why I got I out of coaching. It took away from the actual level of the game and teaching and shaping student athletes. So it wasn't worth my time as much.

Joe also told a story that gave him pause. Even though one Asian applicant was a better fit than a white applicant, the white applicant got the job. He presented:

Recently they (job search committee members at an athletic department) hired a CFO [Chief Financial Officer] here replacing it and I thought one of the most qualified candidates was this Asian American male. And he didn't get that job and I was little surprised. And the person that they hired seems to be a good guy, but wasn't having enough experience in my opinion and he was a Caucasian guy that we hired. So it makes me wonder. At least I know that there is one interview, Asian-American male interviewed and a Caucasian male interviewed. And the person who got hired was the Caucasian male. You know, I'm not going to, of course, question the decision making process, but you always have to wonder, you know, when there are three options presented and options that was for children was the white male versus an women and an Asian-American, it makes you wonder.

Joe referred, like Michael, to getting excluded due to the absence of an inherently racial network in American college sport. Joe stated that Asians have a hard time getting involved in or immersing themselves into mainstream American college sport.

Much of these industries are highly network dependent, meaning, you know, everyone is trying to look over in network. Everyone said a small network where everyone's friends, everyone knows each other and they have you know – One thing about Asian-American is that, we haven't been in sports long enough or people can relate to – people don't really know Asian-Americans. And culturally

we're so different and physically and obviously we're so different. It's easy to say, oh, you know, first of all, there is no real accomplishments on the sports side fairly or even bit. So it's hard for me to even give lot of creditability to that, for Asian-Americans to be in sports. It's the ability to adapt as Asian-Americans to fit in the good "old boy" network, but also sort trying to maintain your Asian-American activity is very – it's very difficult thing to do.

Joe felt that it is very difficult for Asian Americans to access an old boy network because an Asian population has not been in sport long enough. There seems to be nativistic ideology (hostility and intense opposition to racial minorities based on its foreign connections: Chang, 1993) in American sport context.

Sung Min felt that he sometimes isolated himself and did not interact with his coaching staff and players. He explained:

Sometimes I felt isolated. I am not sure isolating is part of racism but my soccer team mainly consists of Whites and I was only one Asian in this team. So we did not often talk each other. I think it is just "they (soccer team members and coaching staff) do not take care of me". I do not have deep relationship with my team or staff.

(때로는 저는 소외된 느낌을 받는데요. 그런 소외됨이 인종 차별인지는 잘 모르겠지만, 저희 팀은 대부분 백인이고요, 저만 아시아 인이라서. 저는 별로 얘기를 그사람들과 안해서, 그들은 그냥 저를 케어하는거 같지는 않아요. 왜냐하면 제가 그렇게 깊은 인간관계를 그들과 유지하는 것이 아니라서).

Commonly Accepted Job Practices

For research question 3, there emerged a theme of commonly accepted job practice. This theme has two subthemes, persistence and building a network.

Persistence

Three of the participants discussed the importance of persistence to obtain and maintain a professional position in American college sport. Peter strongly recommended that an Asian needs to consistently stick with what he or she wants in sport. He explained:

Like what you're doing is perfect example like sticking with what you want to do in sports and eventually getting a position in the college level as a professor, you know. And I think just more and more people just keep working at it and, you know, start building connections, just keep at it, because, you know, this is same for, you know, anyone else who wants to work in sports. That's not easy. There's very few jobs open and there's a lot people who wants it. So just kind of get into sports world you know just got to keep trying keep working hard and just don't give up on the dream and just work in this sports industry and just keep you know keep growing like that.

Peter reiterated a belief that his advice could be useful not only for Asians but for people in general. He believed that since the sport industry was so competitive today, consistently working hard is one of the best ways to maintain a position in American college sport. Peter stated the following:

Just keep at it and, I mean, I know it's tough and especially it's, you know, starting out in sports there's not a lot of money and it might not be, you know, like what you are exactly expecting but that's what you really want to do like work in sports, to coach athletics and just keep at it, keep working hard. And like I said this isn't just for Asians, I think this is just for all the people who want to work in sports, you know. It is tough there is, you know, few sports the money the career isn't great at first there's a lot of hours but it's like keep at it. Yeah, you will get there eventually. You got to be a hard worker, you got to show the, you know, your manager, your boss, that you deserve to be promoted or staying in your position. And like said it's not just with Asians, that's with, I think, all races and I mean some might say Asians are at a disadvantage and we had to work harder than everyone else. But like I said in my personal experience, I never felt that as a disadvantage. As long as, you know, working hard and yeah just be a good employee, you will get there.

Julie agreed, saying that Asians, regardless of where they live in the U.S., must continually seek job opportunities. Julie advised:

I think just you just have to be willing to go anywhere. I think a lot of people make a mistake of trying to stay in their own state or a specific region. But the problem is everyone wants those jobs. So you have to be willing to move anywhere... You have to be assertive as possible and look for every single job that is open and be willing to take it.

She added that once Asians got a desirable position, they had to work hard consistently to prove their work competence. She emphasized the importance of team work collaboration.

I have been able to be promoted every two years where I worked. And it is hard work. If you work hard people will notice that. And you have to be a team player. You have to be able to work with a team. In my team you will get promoted if you do that.

Sung Min also highlighted the significance of persistence when seeking a job.

I think you need to be very proactive or assertive for getting a job. If you do not say anything or seek for the jobs, No one knows what you want. Because no one is interested in who you are and what you do. So, keeping doing and never giving up for obtaining the jobs. If you fail to obtain the job you want, it is not the end of the world. You will surely succeed if you stick at finding a job. Of course, as Asians, it is very tough and hard to get involved in American college sport as an employee, but being ready and sticking at it would lead to success in the field.

Sung Min knew that as an Asian he had to work at getting involved in American college sport, but he believed that if there were passion and persistence, it was possible.

Sung Min also placed a great value on “trying” to find a job. He suggested:

Even though there are no jobs opening out there, you should keep contact and email out to see if there are any jobs available. Try is always better than nothing.

I would say “doing something is always better than doing nothing”. One day my

head coach approached and said, “If you seek, you will find.” He said also that it was not related to race.

(비록 잡이 오픈이 되어 있지 않더라고, 꾸준히 연락하고 이메일 해서 혹시 잡이 있을지 확인해야 한다고 생각합니다. 시도하는것이 아무것도 하지 않는것보다 낫다고 생각합니다. 항상 어떠한것을 한다는 것은 아무것도 하지 않는것보다 낫다. 어느날 저의 헤드 코치가 저한테 한말인데, 너가 진정으로 원하면 얻을것이다라고 말을 하더라구요. 그건 인종하고는 상관없다고 하더라구요).

Building a network

Four of the participants felt that one of the most highly recommended strategies for a job seeker was building a network. A good network provides the necessary conditions or information for access to and use of unknown resources (Lin, 1999). The participants felt that the sport industry, and particularly the college sport industry, is very small and everyone knows each other. Therefore, the participants felt that building a network could be a key strategy in obtaining and maintaining a position. Peter stated:

It is really about who you know, not what you know, and the connections you have. You know, when I was seeking a job, I have talked to my professor who knew the director in where I worked. The professor did give me the reference. I think it was very big deal and helpful for me to get a position.

Peter felt that a network with the professor gave him an opportunity to get his position.

Michael also emphasized that a job seeker needs to build a network as early as possible. He stated:

One is they (people of Asian descent in the U.S.) have to make ties, social ties as early as possible. If you are an athlete and you want to eventually play in Division I or collegiate athletic, you have to get to know the coaching staff and soon as possible. And if you afford it, you need to get into club sports. The coaches at each level go to where they get paid the most. If you are wanting to learn a sport, and you're in the middle school or high school level you have to go to club where the best coaches are. And if you can afford it do that early. If you are wanting to get into coaching, then you need to find those contacts early. That might mean that you have to build your social capital and networking.

Michael spoke repeatedly of efforts to build a network to obtain a position, such as attending coaching clinics and university camps. He explained:

Emailing is a good way, just contacting people and going to conventions. Going to coaches' clinics and going to university camps, and getting to know the coaches and the coaches getting to know you. It comes down to the relationships with those people. You have to be proactive in doing that.

Joe said that while oftentimes "hard work" plays a significant role in obtaining or maintaining a job in American college sport, it is not enough. Instead, Asian Americans need to expose themselves so that they can build a strong and solid network in the area.

My friend (A.D. at a university) and I had a conversation and he told me. You know, one of the things that he told me made me really refresh on this, he said, "As an Asian-American, you have to get yourself out there. You have to get in front of people." And you know I tried to give up this, this is kind of easy for me

necessarily, you know, I don't think Asian-American making enough effort to get in front of people to speak up for themselves. A lot of times we believe hard work is paid off and that's given credit, I think we're credited for the hard work. But often times hard work isn't credited, and it has been given at that – hasn't given the recognition it deserves. Often times there are people who are out there saying the right things or giving the recommendation. And that's – as part of I think the American culture is that whatever you are working, no matter what you have to do yourself out there. I tried to get myself out of the office and one of the few ideals I make sure I go around and talk to everyone in the department. And try to develop relationships with the people, because ultimately these people are the ones who are going to be able to speak on my behalf. Anytime you go for jobs you know they ask for references and they want you to – they want to hear references, you know.

Joe also commented that building a network is not hard and strategic behavior; rather, it consists mainly of maintaining daily greetings.

It is one thing to take steps to get to know people and build your network. And when I say network I think a lot of people think of it as a nebulous thing, but it's just very easy as saying hello to someone everyday getting them to be familiar with you. You doing your best and putting your best foot forward.

Julie also valued the importance of building network and recommended internships or being a volunteer as strategies to initially establish a network in a sport area.

First off, Asians have to start getting or start trying to get into athletics early. There so much focus on school that they don't try to get into internships or volunteer. You have to be assertive about networking. You can't be quiet. You have to go out and meet people. You have to make sure people know who you are.... You have to be assertive as possible and look for every single job that is open and be willing to take it. And when you are in those jobs, you have to start meeting people; making sure people know who you are. You have to build a reputation because this is a very tight network of people. We all know each other. Even when you get to where I am, a senior level, someone still has to know you and recommend you to be hired because we all know each other.

Summary

Throughout the interviews, the findings revealed that the participants felt that there were three reasons for the underrepresentation of people of Asian descent in professional positions in American college sport: (a) Asian cultural value on education over sport/athletic participation, (b) incongruousness of the term "Asians" with sport in the U.S., and (c) language barriers. In addition, the participants also felt that people of Asian descent were excluded from American college sport due to race-based view of foreigner. Lastly, the participants suggested commonly accepted job practice (e.g., persistence, building a network) for obtaining and maintaining professional positions in American college sport.

CHAPTER V

DISCUSSION, CONCLUSION, AND IMPLICATIONS

This study explored the role that race and ethnicity plays in the experiences for people of Asian descent in professional positions in American college sport. Specifically, this study had three main research questions: (a) why is there an underrepresentation of people of Asian descent in professional positions in American college sport?; (b) in what way does race and racism play a role in the underrepresentation of people of Asian descent in professional positions in American college sport?; and, (c) what strategies are employed to obtain and maintain professional positions in American college sport?

After utilizing Asian critical theory and basic interpretive qualitative research, five themes emerged from the data: (a) Asian cultural value on education over sport/athletic participation (i.e., family influence and educational competitiveness in an Asian country); (b) incongruousness of the term “Asians” with sport; (c) language barriers (i.e., lack of communication skills and limited network); (d) exclusion due to race-based view of foreigner; and, (e) commonly accepted job practices (i.e., persistence and building a network). Asian critical theory holds seven tenets regarding the understanding of experiences for people of Asian descent in American society (Museus, 2014). This study utilized three of these tenets to discuss the findings: Asianization; transnational contexts; and, story, theory, and praxis. Following the discussion are the conclusion and implications along with limitations and future research directions.

Discussion

Using Asian critical theory as a theoretical framework for this study provided an opportunity to critically analyze the voices and experiences of the six Asian professionals in American college sport. Building upon CRT, Asian critical theory is a newly emerged perspective that was employed to better understand the experiences for people of Asian descent in the U.S. Society (Museus, 2014). Asian critical theory provides a unique set of tenets that are useful in analyzing and examining the ways that race and racism affects people of Asian descent in the American society. As stated above, for this study three tenets of Asian critical theory were used to understand the findings: Asianization (the first tenet); transnational context (the second tenet); and story, theory, and praxis (the sixth tenet).

Asianization, the first tenet of Asian critical theory, refers to the reality that American society lumps all people of Asian descent into a monolithic racial group. The tenet also asserts that this is a common mechanism that influences the experiences for people of Asian descent in American society (Museus, 2014). The findings revealed a stereotype that the term “Asians” is incongruous with sport in the U.S., and this stereotype about people of Asian descent could be attributed to their underrepresentation in American college sport. Consistent with the first tenet of Asian critical theory, this investigation found that the six participants perceived that American society lumps all people of Asian descent into a single, non-sport, racial population, and that this has led to Asians’ underrepresentation in American college sport. Scholars have argued that people of Asian descent were “Asianized” as a single racial group such as perpetual

foreigners and threatening yellow perils (Lee, 1996; Lowe, 1996; Nakanishi, 1995; Suzuki, 2002). In a similar vein, this investigation illuminated that the six participants perceived that people of Asian descent were racialized as a non-sport racial population that is consistent with the first tenet of Asian critical theory—Asianization.

Asianization emphasizes the ways in which such racialization functions to influence and impact Asian Americans' experiences and occupational segregation in American society (Museus, 2014). Leong and Hayes (1990) conducted an empirical study on the occupational stereotypes of people of Asian descent among whites, and found that people of Asian descent were viewed as being less likely to succeed in insurance sales due to their lack of communication skills but more likely to succeed in engineering, computer science, and mathematics as compared to whites. Leong and Hayes (1990) argued that this kind of stereotype of people of Asian descent may play a detrimental role in Asians' representation in certain fields in American society. Therefore, for the current study, it is likely that stereotyping people of Asian descent as a non-sport racial population obstructs this racial population from accessing American college sport (e.g., non-recruitment of people of Asian descent).

For people of Asian descent in the U.S. society, their lives are influenced by social stereotypes that are created based on the notion of Asianization (Chang, 1993; Liu, 2009; Museus, 2014). One of the most popular of these is the model minority stereotype. The model minority stereotype refers to the social concept that people of Asian descent are too successful to be considered a disadvantaged minority racial group (Cheng, 1997). In other words, the political and social structures rooted in American society itself allow

Asians succeed and achieve their “American Dream” (Hurh & Kim, 1989; Lee, 1996). At a glance, the description of “model minority” seems complimentary of people of Asian descent and their struggle for social, political, and educational rights. However, this social stereotype may play a detrimental role as it implies that people of Asian descent need no social or organizational support (Lai, 2013). This social logic is applicable in the current study. The theme of incongruousness of the term “Asians” with sport may lead to a lack of American college sports’ interest in or support for people of Asian descent because the American college sport organization might assume that Asians are uninterested in sport.

The notion of nativistic racism is rooted in the tenet of Asianization (Chang, 1993; Museus, 2014). Chang (1993), a pioneer of Asian critical theory, defined nativistic racism as an “informal mechanisms of oppression” (p. 1287). Therefore, nativistic racism refers to the discrimination of people of Asian descent due to a prevailing view that people of Asian descent are forever or perfidious foreigners, making them likely to be excluded from the mainstream American society (Chang, 1993). Consistent with the notion of nativistic racism, the findings revealed that three of the participants felt that people of Asian descent were excluded from American college sport because of a race-based view of foreigners.

In addition, the theme, exclusion due to race-based view of foreigner is also consistent with past research. For instance, in 2001, the committee of 100 led by a professional Chinese American organization conducted a national survey to determine what Americans’ attitudes were towards people of Asian descent. This is because over

the years, there have been a number of racial incidents that have reflected or exacerbated an anti-Asian sentiment in U.S. society (The committee of 100, 2001). The results found that of the most prejudiced Americans, seven percent were uncomfortable with an Asian American Chief Executive Officer (CEO), four percent of these Americans were uncomfortable with an African American CEO, three percent with women as a CEO, and four percent with a person who was Jewish. The results from this research indicated that there were negative attitudes or views toward people of Asian descent, and implied that people of Asian descents may be excluded from their workplace because of a race-based view of foreigners. Therefore, the finding from the current research is consistent with this research because three of the participants felt that people of Asian descent were excluded from American college sport due to a race-based view of foreigner.

Transnational context, the second tenet of Asian critical theory, highlights the importance of historical and international contexts (Museus, 2014). A profound understanding of the lives of people of Asian descent in the U.S. is achieved by knowing how they settled and where they came from (Museus, 2014). Indeed, according to the Pew Research Center (2013), the Asian population in the U.S. is either immigrants from Asia (59%) or descendants of immigrants (41%). Thus, it is important to know about people of Asian descent's cultural backgrounds and their origins/nationalities because their culture has been formed based on where and how they came to the U.S. In this regard, the theme, Asian cultural value on education over sport/athletic participation supports the transnational context tenet of Asian critical theory.

This finding is consistent with previous research in how people of Asian descent, when making occupational choices, are influenced by their cultures. For instance, Fouad (2008) conducted a qualitative study in order to examine what factors influenced Asian Americans' career choices and found cultural influence to be one of the salient domains for occupational choices. Within this domain, there are cultural values and perceived cultural expectations (e.g., sense of family safety and obligation, respect to others). For the current study, the participants felt Asian culture value on education over sport and STEM major focus may lead to Asians' underrepresentation in American college sport by cultivating an unwillingness to work or get involved in American college sport.

Furthermore, four of the participants cited their parents and Asian American parents in general, as the immediate source of their awareness of Asian cultural values. Thus, it seems that the first theme, Asian cultural value of education over sport/athletic participation, contributes to the transmission of cultural values through their parents. Many Asian scholars argued that Asian American parents are likely to retain the values and traditions of their homeland and seek to pass these down to their children (Chao, 2000; Inman, Howard, Beaumont, & Walker, 2007). Therefore, for the current study, it is likely that four of the participants were influenced by their parents who retain Asian cultural values that prioritize education over sport/athletic participation.

Lastly, the current study points to the sixth tenet of Asian critical theory — story, theory, and praxis. This tenet recognizes the reality that the voices of people of color (e.g., Asians) and the work of intellectuals of color have been marginalized historically; so, the voice and experiences of people of Asian descent are due greater attention

(Museus, 2014). Additionally, the tenet of story, theory, and praxis argues that knowledge from the voices and experiences of people of Asian descent should be discussed, and that it is needed to inform theory and practice. A number of scholars have suggested that the underrepresentation of people of color (e.g., Black/African American) in college sport is due to (a) institutional racism (Eitzen & Sage, 2003); (b) stereotypes (Brown, 2002; Davis, 2007); (c) discrimination, (Anderson, 1993; Cunningham & Sages, 2005); and, (d) a lack of role models (Abney & Richey, 1991). However, the knowledge from the participants in this study revealed that key factors for the underrepresentation of people of Asian descent in American college sport were “Asian cultural value on education over sport/athletic participations,” “incongruousness of the term Asians with sport” and “language barriers.” Hence, the six participant perspectives, or experiential knowledge, revealed similar and different rationales for the underrepresentation for people of Asian descent in American college sport.

Among these rationales from the current study, “language barriers” is the most salient reason that is inconsistent with previous research on the underrepresentation for people of color in American college sport. This is in part because this finding was illuminated through the story of two of the participants that had lived within the U.S. for only a short period of time and shared that English was not their first language. In addition, this is because they were first generation in the U.S. The participants, thus, presented race, ethnicity, and their corresponding native language as contributing to the underrepresentation of people of Asian descent as well as a personal barrier that may impede people of Asian descent from pursuit of positions in American college sport.

This finding becomes clearer when considering the occupational interests of people of Asian descent. According to the U.S. Census Bureau (2007), the occupational demographics for people of Asian descent in the U.S. consisted of 25 percent computer engineers, 30 percent medical scientist, 17 percent physicians, and 14 percent dentists. However, people of Asian descent represented only 1 percent of social service workers where language and communication skills are the primary requirements in the job description. Thus, the two participants language challenges implies that people of Asian descent with lower levels of colloquial English skills might struggle in positions that require high levels of verbal communication, such as American college sport.

Moreover, the low percentage of people of Asian descent in social service occupations reaffirms that the requirement for verbal communication, interpersonal skills, and human interaction may deter some people of Asian descent from pursuing positions in American college sports. Nevertheless, the six participants voiced their perspective of how to obtain and maintain a professional position in American college sport. They felt that “persistence” and “building a network” were key strategies to obtaining and maintaining a professional position in American college sport. Persistence consisted of working hard and continually seeking a job opportunity. Building a network consisted of attending coaching clinics and university camps and internship or being a volunteer. Thus, the participants’ suggestions were not race specific, and could be applied to people in American society in general. This advice is consistent with previous research, such as human relationship competency (Woo, 2000), social and informal network (Friedman & Krackhardts, 1997), and mentoring and socializing (Wu, 1997).

The strategies derived from previous research are useful for people of Asian descent in the workplace to remedy “glass ceiling barriers” (Woo, 2000), improve their career outcomes (Friedman & Krackhardts, 1997), and understand American organizational culture (Woo, 2000).

Conclusion and Implications

The NCAA upholds the notion that it strives for diversity among its athletic departments, coaches, and student athletes. The president of the NCAA, Mark Emmert, places a premium on diversity and inclusion of all aspects of the NCAA institutions. Indeed, the *2012 College Sport Racial and Gender Report Card* (Lapchick et al., 2013) found that the NCAA and its member institutions received the grade of B with regard to its racial hiring practice. However, the racial demographics of the report consist primarily of African Americans and are not inclusive of all people of color, including people of Asian descent. The reality of American college sports is that people of Asian descent are underrepresented in many professional positions (e.g., coaches, administrative positions, athletic directors).

There is a dearth of research on people of Asian descent in American college sport. For the purpose of this study, the researcher explored the role that race and ethnicity plays in the professional experiences for people of Asian descent in American college sport. The six Asian professionals placed social and cultural perspective of Asians at the fore of race and ethnicity that played a role in their experiences in American college sport. However, Asian work ethic and social capital provided an opportunity for them to remedy the state they faced in American college sport.

This investigation also offers several key implications for sport management practitioners as well as people of Asian descent who seek to work in American college sport. Throughout the interviews and through the use of Asian critical theory, the reasons for the underrepresentation of people of Asian descent in American college sport illuminated the social and cultural nuances. Acknowledging Asians cultural value of education over sport and athletic participation is important. With such a cultural slant, it is possible that Asians find value in education within the sport academic context such as sport management, physical education, exercise physiology, sport medicine. For instance, studying “sport management” as a bachelor’s, master’s, or even doctoral degree seeker would create a larger pool of people of Asian descent eligible to work in American college sport. Thus, the field of sport management could aid in increasing the racial diversity of its students by recruiting students of Asian descent and promoting the educational value in the field of sport management.

In addition to cultural influence on people of Asian descent, certain stereotypes (e.g., model minority, forever foreigners) for people of Asian descent have negatively influenced their experiences in the workplace (Cheng, 1997; Hurh & Kim, 1989; Kibria, 2000; Lee, 1996; Lowe, 1996; Nakanishi, 1995; Paris, 2003). While the NCAA and the Minority Opportunities Athletic Association (MOAA) have celebrated its institutions, athletic departments, and conferences that embrace the notions of diversity and inclusions (e.g., Award for Diversity and Inclusion of 2013 and 2014), there is a lack of social campaigns and efforts that deal with Asian stereotypes in American college sport. Thus, practitioners in the NCAA and its member institutions should make an effort to

spark a renewed interest in stereotypes toward people of Asian descent. For instance, in April of 2014, the Asian American Student Association (AASA) conducted an “I am not” campaign that aimed to understand and/or dispel Asian stereotypes. In this campaign, they were successfully aware of normal stereotypes of Asians and contacted non-Asian people to explain that some of stereotypes were false (e.g., Asians are not good at sports; Purcell, 2014). Thus, to bring the concept of diversity in their organizations, the NCAA and its member institutions should implement these types of social campaigns as an initial diversity program.

To remedy cultural and social challenges people of Asian descent face in America college sport, the findings revealed that the participants suggested “persistence” and “building a network” as useful strategies to obtain and maintain a position in American college sport. While it seems common advice, people of Asian descent who seek to work in American college sport should understand its uniqueness. To succeed in American college sport, people of Asian descent should exploit certain aspects of Asian culture, like the stereotype of “hard working” (Shin & Nam, 2004; Wu, 1997). However, there can be drawbacks for Asians that embrace this stereotype, in that the stereotype of “hard working” prevents, in some ways, people of Asian descent from being discriminated against in their workplace. Furthermore, people of Asian descent that are interested in obtaining a career in American college sport should build a network to get involved in American college sport. Scholars have suggested building a network with a focus on developing expertise or professionalism (Woo, 2000; Wu, 1997).

For instance, people of Asian descent in American college sport could build their network by affiliating with organizations that aim to promote the personal and professional development of people of Asian descent (e.g., the National Association of Asian American Professionals [NAAAP], the Korean American Coalition [KAC], and the National Coalition for Asian Pacific American Community Development [NCAPACD]). While these associations are not directly related to the sport industry, people of Asian descent can use these as a platform to build and expand their network. As a way to succeed in American college sport, however, Asians would do well to heed the importance of building a network with non-Asians (e.g., whites, Blacks, Hispanics).

Overall, the current study provides people of Asian descent in society, specifically in American college sport, with an opportunity to ponder about what the current state they face as racial minorities. In addition, this study contributes to the sport management literature and diversity issues in sport by validating historically marginalized voices and experiences of people of Asian descent in American college sport.

Limitations

A few limitations may have influenced the findings. First, the findings from this qualitative research were limited in terms of transferability due to the small number of the participants. Second, the researcher expected to have a diverse group of people of Asian descent. However, most of the participants who voluntarily responded were Korean Americans and Koreans. Five of six of the participants were of Korean origin; therefore, the findings were based on the ethnic perspectives of Korean culture and

heritage and may not be reflective of other Asian ethnic groups. One rationale for this participant pattern may be that they recognized the researcher's Korean last name and had ethnic familiarities because of the researcher's Korean last name. Third, data interpretation and conclusion may be subjective, and be affected by the researcher's personal background and bias (Merriam, 2002; Miles & Huberman, 1994). However, this was mitigated by using peer debriefing to confirm the interpretation and conclusion. The peers for this debriefing process were critical race scholars in the field of sport management.

Future Research Directions

Several avenues for future research have emerged from what has been discussed. First, there will be value in exploring this racial group in other sport contexts, such as the professional leagues. This approach could possibly shed light on the varied experiences of people of Asian descent because they have likely taken different paths to their professional sport positions. Second, there are many opportunities for a researcher to explore the experiences of people of Asian descent who seek to work in American college sport, and what challenges they face in their job interviews. This experiential knowledge will be more valuable for researchers to better understand the nature of people of Asian descent in American college sport. Third, considering three of the participants from this study left their positions in American college sport, it would be beneficial to explore the reasons why Asian professionals in American college sport left their professional positions and careers in American college sport. Lastly, utilizing the newly emerged Asian critical theory as a lens in the sport context will bring distinct

perspectives on people of Asian descent that have been traditionally explored based on CRT. This is because people of Asian descent have a unique culture, heritage, and immigration history similar to the uniqueness of other racial minorities (e.g., Blacks, Hispanics) in America.

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APPENDIX A

INTERVIEW GUIDE

My name is Kun Soo Shim, and I am currently a Ph.D. candidate in the Division of Sport Management in the Department of Health and Kinesiology at Texas A&M University. The reason why I am doing this research is to explore the lived experiences of people of Asian descent that work as professionals in American college sport. I want you to feel free to take your time in answering the questions and feel free to refuse to answer any questions. My intention is to listen and learn, and I hope that this interview will be fun.

Section 1: Background

1. Please you tell me a bit about yourself. (e.g., age, gender, sport participation, generation status)
2. How do you describe your cultural upbringing compared to or within the U.S. culture?
3. Please tell me about your journey and involvement in American college sport.

Section 2: Professionals of Asian descent in American college sport

1. In your own words, please tell me about your perception of the representation for people of Asian descent in college sport.

Probe- Why do you think people of Asian descent are not well represented in American college sport?

2. Tell me about your hiring process when you obtained the position.
3. What is your perception of Asian culture and tradition and the relationship between sport and education?
4. How do you define Asian sports (e.g., soccer, cricket)?

Section 3: The racial experiences for people of Asian descent in American college sport

1. Are you aware of racism in the American context? Y/N. Please explain (What your understandings consist of? Describe).
2. Have you ever experienced any incidents related to your race and/or that you felt were racially motivated in your daily life? Y/N. Please explain
3. Do you believe that racism has affected your career in college sport? Y/N. Please explain.

Section 4: The successful factors for Asians professionals in American college sport

1. Based on your personal experiences, what are the ways in which Asians can overcome this underrepresentation or challenges (e.g., racism)?
2. What methods (strategies) did you make to obtain this position?
3. What general advice could you provide for people of Asian descent that seek to obtain/maintain a position in college sport?

Section 5: Closing

1. Any final thoughts that we did not cover or you would like to mention before we close?
2. Is there anything else you would like to know about me?

Section 6

Notes

Observation

APPENDIX B

DEMOGRAPHIC QUESTIONNAIRE

Dear a participant,

Thank you for your willingness to participate in this research study. The primary goal of this questionnaire is to understand your basic demographic and educational background information. Please provide as much information as you feel comfortable. You can refuse to answer any questions if you feel uncomfortable.

Section I: Educational and Career information

What is your educational background and level? Check all that apply. For the degrees marked, please write in the corresponding academic major.

<i>Degree</i>	Bachelor ()	Master ()	Doctorate ()	Professional/Other ()
<i>Academic Major</i>				

Please fill in the following information:

- How long have you worked as an employee in college sport? _____
- How long have you worked at this particular institution? _____
- How long have you worked in your current position? _____
- What is your current position? _____

Section II: Demographic Information. Please list the information that most appropriately represents you.

Name/Pseudonym: _____

Age: _____

Sex: _____

How do you identify racially? (e.g., Asian, White)

How do you self-identify ethnically? (e.g., Korean, Japanese) _____

Did you immigrate to the U.S.? Yes / No

- If Yes, From what country did you immigrate? _____
- If No, What city and state were you raised? _____

Did your parents immigrate to the U.S.? Yes / No

- If Yes, From what country did your parents immigrate? _____
- If No, What city and states were your parents raised? _____

Section III: Additional commentary. Optional

Please provide any comments or information that you feel will add to this research interview.

APPENDIX C
INVITATION E-MAIL

The experiences for people of Asian descent in American college sport

Greetings my name is Kun Soo Shim and I am a Ph.D. candidate in Sport Management at Texas A&M University. I am currently in the process of the research titled as “the experiences for people of Asian descent in American college sport”. The reason why I am doing this research is to explore the lived experiences of people of Asian descent that work as professionals in American college sport. Therefore, if you are interested in sharing your experiences and perceptions, I am requesting your participation in 20-30 minute face-to-face interview in an effort to obtain a greater understanding of Asians professionals in American college sport.

This research study has been reviewed and approved by the Institutional Review Board - Human Subjects in Research, Texas A&M University. For research related problems or questions regarding subjects' rights, the Institutional Review Board may be contacted through these offices at (979)458-4067 or irb@tamu.edu.

Should you want to participate, please contact me at the correspondence given below. Thank you for your time and consideration.

Sincerely,

Kun Soo Shim, Ph.D. Candidate

Department of Health and Kinesiology
Division of Sport Management
Texas A&M University
979-571-0885
Ksshim81@hlkn.tamu.edu

APPENDIX D
CONSENT FORM

**THE EXPERIENCES FOR PEOPLE OF ASIAN DESCENT IN AMERICAN
COLLEGE SPORT**

Introduction

The purpose of this form is to provide you information that may affect your decision as to whether or not to participate in this research study. If you decide to participate in this study, this form will also be used to record your consent.

You have been asked to participate in a research project studying the experiences for people of Asian descents in American college sport. The purpose of this study is to understand the experiences of Asian professionals in American college sport. You were selected to be a possible participant because you self –identify yourself as an Asian and work in American college sport as a professional.

What will I be asked to do?

If you agree to participate in this study, you will be asked to complete a demographic questionnaire.

You will also be asked to take part in one personal interview with the principal investigator in August or September 2014. This interview will take approximately 20-30 minutes of your time. Your participation will be audio recorded.

Will Photos, Video or Audio Recordings Be Made Of Me during the Study?

_____ I give my permission for audio recordings to be made of me during my participation in this research study. Audio recordings are mandatory and participants that decline audio recordings will be ineligible to participant in the study.

What are the risks involved in this study?

The risks associated in this study are minimal, and are not greater than risks ordinarily encountered in daily life.

What are the possible benefits of this study?

You will receive no direct benefit from participating in this study; however, your participation will provide the opportunity to share your experiences as an Asian in American college sport. Furthermore, by participating in this study, you will have a chance to think about yourself and then, this will be beneficial for Asians who seek to work in American college sport.

Do I have to participate?

No. Your participation is voluntary.

Will I be compensated?

No form of compensation will be provided.

Who will know about my participation in this research study?

This study is confidential. Thus, the records of this study will be kept private. No identifiers linking you to this study will be included in any sort of report that might be published. All records from participants will be stored in the principal investigator's personal laptop computer which is password protected. After finishing transcripts, all voice files will be destroyed by the protocol director who is Kun Soo Shim. In addition, Information about you will be kept confidential to the extent permitted or required by law. People who have access to your information include the protocol director and research study personnel.

Representatives of regulatory agencies such as the Office of Human Research Protections (OHRP) and entities such as the Texas A&M University Human Subjects Protection Program may access your records to make sure the study is being run correctly and that information is collected properly.

Whom do I contact with questions about the research?

If you have any question and concern about this study, you can contact me by email, ksshim81@hlkn.tamu.edu, or call 979-571-0885.

You can also contact Dr. Akilah Carter Francique by email, arfrancique@hlkn.tamu.edu or call 979-458-3941.

Whom do I contact about my rights as a research participant?

This research study has been reviewed by the Human Subjects' Protection Program and/or the Institutional Review Board at Texas A&M University. For research-related problems or questions regarding your rights as a research participant, you can contact these offices at (979)458-4067 or irb@tamu.edu.

Signature

Please be sure you have read the above information, asked questions and received answers to your satisfaction. You will be given a copy of the consent form for your records. By signing this document, you consent to participate in this study.

Signature of Participant: _____ **Date:** _____

Printed Name: _____

Signature of Person Obtaining Consent: _____ **Date:** _____

Printed Name: _____